

## Last Minute News

Three more churches report reaching their WORLD CALL Pentecostal aim. The Fort Morgan church, Colorado, reached its aim of 30 subscriptions; the First Church at Williamsport, Pennsylvania, has now 40 subscribers which is the aim, and the First Church of Evansville, Indiana, writes: "We are glad to inform you we have reached our aim of 30—indeed, we have 34 subscribers!"

## Reduced Rates to Washington Conventions

The Railroad Passenger Associations in the United States and Canada have granted reduced rates to the International Convention of Disciples of Christ and to the World Convention of Churches of Christ, meeting in Washington, D. C., October 14-23, 1930. The following reductions have been made:

For short limit ticket—fare and one-half for the round trip.

For thirty day limit ticket—fare and three-fifths for the round trip.

Both reduced fares are granted on the round trip identification certificate plan.

The selling dates for the fare and one-half tickets will be October 11-14, and October 17-19, with final return limit October 29, except as follows:

Oklahoma, Texas, Colorado (except Julesburg), and Alberta, Canada—selling dates October 10-13, and October 16-18, final return limit, October 30.

Montana, Southern Idaho, Arizona, British Columbia, Nevada, Northern Idaho, Oregon (except via California), Washington—selling dates October 9-12, and October 15-17, with final return limit November 5, except that the final return limit on tickets purchased on Montana, and Southern Idaho will be October 31.

California—October 8-11, and October 14-16, final return limit November 5.

Oregon (via California), October 7-11, and October 13-15, final return limit November 5.

Selling dates for the fare and three-fifths tickets will be the same as above but the final return limit will be thirty days in addition to date of sale. While the basis of one and three-fifths fare is slightly higher than the one and one-half fare basis, undoubtedly many delegates will desire to avail themselves of the opportunity of obtaining the much longer limit of thirty days by paying the slight difference in fare. To obtain either reduced rate an identification certificate must be obtained from the undersigned and presented to ticket agent, at which time purchaser should indicate to ticket agent which ticket is desired—namely, whether ticket at one and one-half fare with short limit, or ticket at one and three-fifths fare with limit of thirty days from date of sale. Necessary identification certificates will be sent by the undersigned upon receipt of request for same, accompanied by self-addressed stamped envelope. *Delegates*

# WORLD CALL

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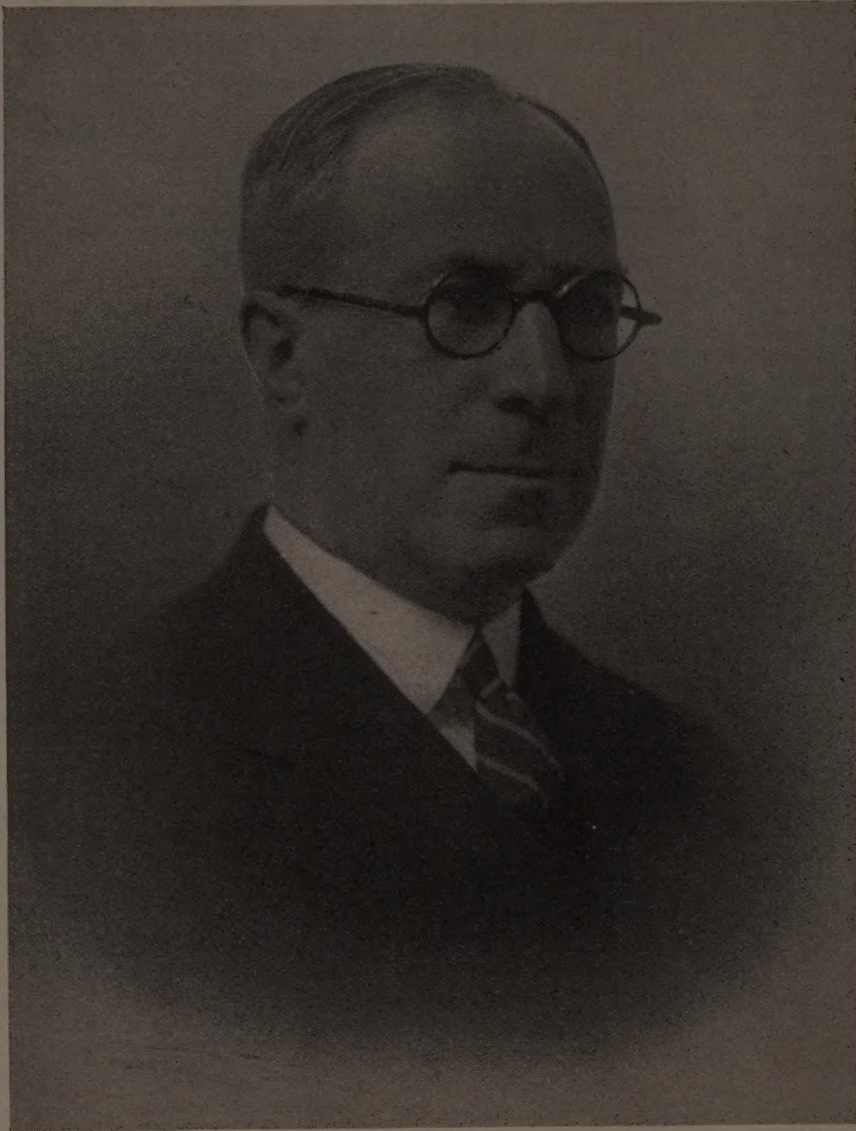
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must have the certificate to secure the reduced rates.—H. B. Holloway, Transportation Secretary, International and World Conventions, Missions Bldg., Indianapolis, Ind.





George H. Stewart

Great things are built upon great men. George H. Stewart, prominent business man of Winnipeg, Canada, is the type of Christian which undergirds our civilization and keeps going the wheels of that line of progress which makes for the enrichment of mankind. Thoroughly committed to all forward movements among Disciples of Christ, Mr. Stewart's interests reach to the furthest outposts of human abode and need. He personifies the "home missionary program" which has for its high purpose the making of a better neighborhood, a better state, a better society, a better church.



# WORLD CALL



"America, America, God shed His grace on thee; and crown thy good with brotherhood from sea to shining sea"

VOLUME XII

SEPTEMBER, 1930

NUMBER 9

## Sense and Nonsense

**I**T IS nonsense to talk of changing the social conditions of the world until there is a change in the hearts of men.

It is nonsense to talk of changing the hearts of men until they have food for their hungry families.

It is nonsense to talk of providing food for hungry families until there is a general change in our social conditions.

There we have the vicious circle with which those who are endeavoring to make America Christian are confronted. Where to take hold of it is the baffling problem, yet, obviously, there is only one place.

\* \* \*

The story is told of three little boys, John and Joe and Jimmie. John found a tree full of ripe red apples in a vacant lot. He told Joe about it who had a little wagon in which they could be loaded and together they got Jimmie to help pick, haul and sell them. When the money from the venture was all in, how should it have been divided?

Tell that story to a group of children and invariably they will answer, "Divide it equally."

No wonder Christ said, "Except ye become as little children ye cannot enter into the kingdom of heaven."

There are many who believe that the profit system under which we do business today is diametrically opposed to the teachings of Jesus. If it is and if the church should take a positive stand against it and the whole system should be outlawed by legislature, would harmony and peace and good will result?

There are many who believe that all Christianity is a farce as long as racial intolerance exists among church members. If it is and if the church should take a positive stand against racial discrimination and legislation should be enacted against it, would love and brotherly kindness prevail?

**W**ELL do we know the answer. Well do we know that it is nonsense to talk of changing the world's physical condition as long as its diet is hatred and bitterness and greed. We must return to the simple fare of children and feast on simple joys. One of the serious handicaps to the spread of Christ's spirit today is the army of earnest people who are rushing about the world with bigger and better schemes for bringing in the kingdom, when it will only come through a change in the hearts of men. We may analyze the world's ills and diagnose its most acute case of social maladjustment, but analyzing water into H<sub>2</sub>O does not quench anybody's thirst.

Only the living water satisfies and that is the only thing being offered by those seriously committed to what we are pleased to term "home missionary" work. It is a task with only one purpose—to preach love, through churches, through institutions, through schools, through every open channel. It extends the hand of help to mountain people, to the Negro, to all bewildered and affrighted in this tremendous and confusing country. Its ultimate goal is as simple as that of the Master. It is to make America Christian—at heart.



## The Situation of the United Society

**T**HERE is no gainsaying the fact that the United Christian Missionary Society is facing a situation that presents a ringing challenge to the Disciples of Christ. The treasurer's report at the end of the year, showing a loss in receipts for the year to the general fund of \$102,000 and an increase in the deficit of the society of \$136,000, is a matter that should give concern to all those churches whose world-wide work this organization is endeavoring to carry on.

At the July meeting of the Executive Committee of the society the total financial situation was faced frankly and seriously. The factors which contributed toward the decline in receipts were analyzed and several remedies suggested. It was recognized that the general economic condition of the country entered largely into the picture; that the sag in missionary interest and a trend away from missionary giving in all communions in America has affected the Disciples of Christ; that the budget plan followed in many of our churches has weakened the enthusiasm in giving; that the criticisms regarding the whole missionary enterprise has given a sense of uncertainty to many of its supporters.

The result is decreased support at a time when opportunities for advance and conquest for our Lord are greatest.

Yet, as Acting-president Corey said, "this is a time in which we must sense the seriousness of the situation, but not for a moment yield to panic. A time when we must give ourselves to prayer and planning as never before. Man's extremity is God's opportunity and it is not too much to believe that in the extremity which our world-wide work faces, our people will sense the need, appropriate the heartache and anxiety and rally to firmly establish the cause which has been planted with so much love and sacrifice."

Acting in this spirit, the Executive Committee voted to take as an immediate step the calling of a conference of deeply interested friends of the work to counsel with the committee and the staff on the plans for adequate maintenance of the work. The conference will be held early in September and the plans that will emanate from it will be eagerly awaited by an anxious brotherhood.

It was significant that in the consideration of its future plans for the United Society, the Executive Committee refused to consider curtailing the work of the society. The budget already had been trimmed and pared in every possible place and any further cuts now would mean eliminating some whole department of the work or closing some great area of need. This cannot be done if the Disciples of Christ are to be worthy of the name they bear. Rather, the committee set its face squarely to the task of frankly laying the situation before the churches and challenging them with its solution. When such an attitude is voiced by the group of men and women who are closest to the work, who know

its tremendous needs and its unmet challenges, it is prophetic of the day when the same vision and compassion shall sweep over our entire brotherhood until with one voice it shall cry out against the lowering by one inch of the triumphant Christian flag.

## Another Contribution from the Disciples

**N**OW that the celebration of the 1900th Pentecost is over and the annual observance of the day itself will hereafter probably hold a prominent place in our church calendars, it is not unfitting to bring to light some of the "mechanics" which made the religious world conscious of the day. Nothing starts of its own volition or runs by its own momentum, and the 1900th celebration of Pentecost was no exception. Somebody originated the idea and somebody kept incessantly at work on it. Although many minds and many hearts deserve much credit for the final results of the day, it is gratifying to learn that the Disciples of Christ, chiefly through their tireless apostle of evangelism, Jesse M. Bader, are generally recognized as giving leadership to the movement.

At the Annual Retreat of the Commission on Evangelism of the Federal Council of Churches of Christ in America held at Northfield, Massachusetts, in June, a vote of appreciation was expressed to the Disciples of Christ for their leadership in the Pentecost Anniversary observance. Gratification was expressed that the annual observance of the day will add two months to the calendar of the city churches especially. The Commission also voted that it be its sentiment that Pentecost hereafter should be the climax each year rather than Easter. This Commission is made up of representatives of twenty-eight different religious bodies, all of which observed the 1900th anniversary of Pentecost this year.

## More About the Cover Contest

**A**LREADY inquiries are coming into the WORLD CALL office concerning the Cover Contest announced last month. From the interest displayed, the contest promises to produce an excess, in both quantity and quality, of the array of posters submitted last year. As the cover to be submitted is to interpret the same theme suggested last year, that of Religious Education, many of the artists who then sent in samples of their work are again entering this year's contest, profiting by the results of their previous effort.

As announced last month, the contest is open to all artists, amateurs or professionals, in or out of our brotherhood, who care to enter. The winning cover will be used on the November issue, and a study of the covers used in past years on that number will convey the manner in which we have endeavored to present the manifold interpretations of the theme of Religious



Education, the theme to which the issue is largely devoted.

All submitted work will be judged by a committee of three qualified persons on (1) application of the theme, (2) artistic merits, and (3) originality. An award of \$25 will be given the winner and recognition made in connection with the use of the cover on the November number.

The following rules govern the contest:

All submitted work must be original.

It must be on cardboard stock.

It must be 12 inches deep by 9 inches wide.

It must be in two colors.

It must have worked into it the title of the magazine—WORLD CALL, the date—November, 1930, and the price—15 cents.

It must illustrate some phase of or interpret the meaning of Religious Education.

It must be in the WORLD CALL Office, Missions Building, Indianapolis, Indiana, not later than September 29, 1930. The judges reserve the right to withhold the award if no submitted work is found acceptable.

## What Has Become of "Special Days"?

SPECIAL Days have a peculiar tug at the heart-strings of many Disciples. For years our growing missionary and benevolent program was largely supported through the widespread observance on the part of local churches of our Special Days. The offerings made on those days meant much to the work, they were indeed its very bread and butter, but the interest aroused, the fellowship in a great common task enjoyed and the prayers that were inspired on those occasions also undergirded the work in a very real way.

As the budget plan and the every-member canvass have crept into our churches, and our giving has become more systematic (if at times less enthusiastic) we have gradually grown away from the habit of observing Special Days as such. Indeed, to many of our younger active church members today the first Sunday in March, our Foreign Missions Day, has little meaning. A generation ago, no, a decade ago, it was perhaps our most widely anticipated and observed Day.

Now that we are approaching the opening of the fall work in our churches and tremendous needs of our organized life are pressing on all sides, it is well to remind ourselves that these Special Days still have a place on the church calendar and should be enthroned in the hearts of all supporters of our world-wide work. September opens with Youth Sunday, the first Sunday, while the last Sunday in the month is Home Missions and Church Erection Day. The August and September issues of WORLD CALL are largely devoted to these interests, which we hope will provide a background for their wider recognition by the churches on the days set apart. It is planned to carry in the October issue of WORLD CALL a complete church calendar.

## The North American Home Missions Congress

THE North American Home Missions Congress will be held in Washington, D. C., December 1-5, 1930, and promises to be an outstanding event. This Congress is part of the inclusive Five Year Program, which was launched at the time of the Comity Conference in Cleveland in January, 1928, and is to be one of the most important items of the entire undertaking. It is intended for lay and secretarial leaders of home mission work, those who are charged with policies and programs of administration and direction.

Three large commissions have been at work for almost three years preparing for the Congress.

The objectives of the Congress are as follows:

To consider—What is the Home Mission Task?

How Shall It Be Administered?

How Shall It Be Promoted?

How Should Denominations Cooperate in this Task?

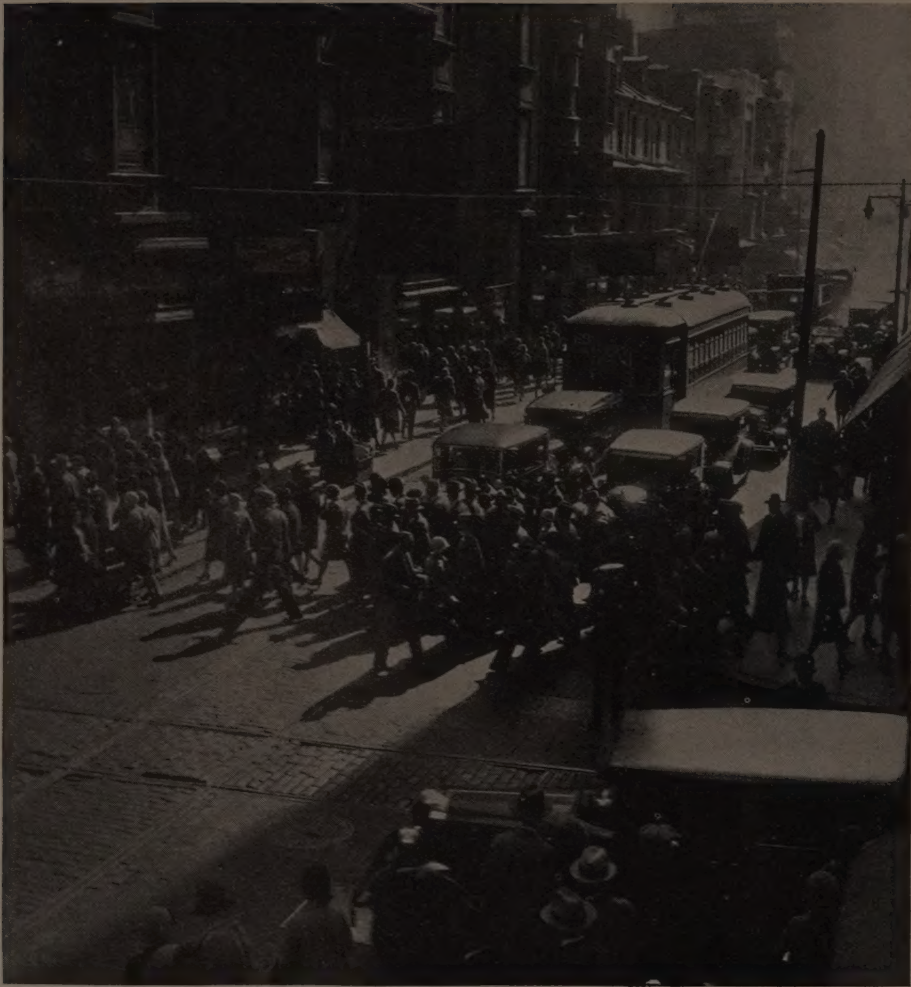
All sessions of the Congress will be held in Calvary Baptist Church in Washington. The representation will be limited to about 500 delegates, who are being carefully selected by the participating denominations, and about 300 associate delegates. The Congress is to be a deliberative body—not a mass meeting.

## As Christianity Strikes an Oriental Mind

THE late Count Goto, one of the outstanding leaders of Japan and one of the Japanese best known abroad, said just before his death last year:

"It is John R. Mott whom I wish to be like. He of course is a Christian and I am a Buddhist but Dr. Mott's methods and devotion to his work form my example. The Oriental mind is vague and abstract. Christianity has been presented to us in so concrete, definite and exact a form that it has been unacceptable to me. I have read the New Testament and I have sometimes wondered how Christianity came to assume its present form, and I begin to doubt whether this is its final form. Christianity, like any organized body, will under varying conditions take forms fit for the time and place of its work. I have only uttered a little of my heart to show you that I am 'almost persuaded' and I know that in this respect I represent many of my compatriots. By a slight change in the interpretation and presentation of the teachings of Christ, you will open a wide door for the wandering sheep. I wish to know if Christianity, like so many other beliefs, will see some adjustments as the result of the impending world reconstruction. May the new age thus pave the way for the nations of the earth to come closer in faith and hope and, above all, in charity."





—H. ARMSTRONG ROBERTS.

# Home Missions Today—and Tomorrow

By JESSE M. BADER

**A**MERICA is still a mission field. One-half of the population is not a member of any church, Jewish, Catholic or Protestant. Vast areas in both city and country are still neglected. Spiritual illiteracy among the youth and adults abounds in a greater degree than any American likes to admit. Of those immigrants who yesterday came to our shores, vast numbers are still unreached for Christ and the church. The growing cities present their urban problems "of the crowded ways." The shift in population that is going on from the country to the city brings new needs and adjustment for the rural churches and communities. There are still many communities in some of the states where the state is not yet providing educational facilities and opportunities, and these must be met by home missionary work.

The Negro population is shifting constantly from the country to the city in the south, and from the

southern to the northern cities. The Mexican is coming across the Rio Grande border by hundreds every week and the end of this immigration is not yet. Hundreds of Filipinos are here awaiting the coming of gospel messengers. The French Acadians in southern Louisiana; the lumberjack in the far north and the many young nationals in our higher institutions of learning, all present a glorious missionary challenge.

## Home Missions Today

Progress in home missions is being made. A many-sided program is carried on daily by the Disciples of Christ in many languages and for many groups. The policy of home missions in the past, as in the present, has been to serve in the neglected areas in order that the privileges of the gospel may be enjoyed in the remotest rural places and in the neglected city districts.

Evangelism is a very definite part of the missionary program for the homeland. Its work is never com-



pleted for there is always a new generation to be taught and won. Evangelists are employed to serve in the hard places and in the small churches. These men serve with the same devotion that characterizes the missionary on the foreign field. Their ministry is to preach the gospel, baptize the converts, organize new churches and strengthen weak ones.

Education holds a large place in the present program of home missions of the Disciples. Christian schools are maintained for the mountain people, among the Negroes, for the Mexicans, the Orientals, the Indians, and many other groups not being educationally served by the state. Without these schools, many children and young people would go through life untaught and untrained.

The organization of new churches and the aiding of weak ones by special appropriations is a large part of our home missions enterprise. This is a major in the program. Some new churches are being organized. More could be if funds were available. The calls from the weak churches not able to support a pastor by themselves, are numerous. To see these churches grow and come to self-support, is a delight to all lovers of the church.

The institutional type of service in home missions among neglected groups and areas has a part in the program but not as large now as it once had. The Christian social service program carried on by specially established institutions is expensive. The tendency now is to link up the Christian social service program with a local church or group of local churches in a given center, rather than through an established institution, and expect them to carry on a Christian social service program. Such a plan helps both the helped and the helper.

### Home Missions Tomorrow

It is not easy to indicate the lines along which home missions will travel tomorrow. Changes are being made rapidly everywhere. Nothing is static, and certainly not in the missionary work. There are some missionary trends that are quite evident for tomorrow.

For tomorrow, a greater work is to be undertaken by the Disciples of Christ among the Mexicans. There are 1,750,000 of these people in the nation now. Of those who are here, only about 24,000 are Protestant. These new neighbors among us present a rare opportunity for Christian work. Rooted to the soil for centuries, they have at last cut the ties which have bound them. They have left their homes, their families, their work, their old environment. Coincident with this change, there is a dissatisfaction with the old life and all its conditions. But the opportunity is one which will brook no tarrying. The Mexican people in the United States are casting themselves, plastic, responsive, into a new mold. The church has the chance to say what form that mold shall take.

For tomorrow, the local church itself must take a greater responsibility for meeting home mission oppor-

tunities at its very door. In the past, the churches have given money but expected the national board to take all responsibility for work among all the neglected areas and groups. Increasingly this policy must change. The local churches must do more to meet the needs of neglected groups in their own communities. There is hardly a local church that cannot find some home missionary work within its own section to do. Ofttimes churches try to do by purse what they should do in person.

Tomorrow evangelism must be intensified. The local churches will need to make their work the "order of the day." Soul winning is primary whether at home or abroad. Each congregation has a local responsibility for evangelizing its own community. So far no community or city has reported that every one of responsible age is a member of some church in the community. The harvest is plenteous everywhere.

Tomorrow the city must receive more attention. Fifty-seven per cent of the country's population is now in the city and the last ten years has brought 25 more cities into the 100,000 population class. There are now 93 cities in our nation with over 100,000 persons in each or a total in these cities of 36,393,221, or one-fourth of the entire population of the country. New York, Chicago, Philadelphia, Detroit and Los Angeles have over one million each. Some cities have doubled their population in the last ten years. If a church is wise, plans will be made today to capture the growing cities for Christ tomorrow. The slogan used to be "as goes the rural community so goes America," but now it is becoming increasingly true that "as goes the city so will go America." While the country is building cities, the church must be building Christian men.

We are all blind until we see  
That in the human plan  
Nothing is worth the making if  
It does not make the man.

Why build these cities glorious  
If man unbuilted goes?  
In vain we build the work, unless  
The builder also grows.

Tomorrow the rural churches will need help and guidance in different ways than heretofore. The shift in population brings new problems and difficult ones for the "little brown church in the vale." Every home mission board in the land should have a rural church secretary to give the largest possible help to these churches of the small towns and open country. More helpful plans and literature need to be created. A rural ministry needs to be trained.

Tomorrow will bring a new policy to the educational program in home missions. Educationally speaking, at least, the home missions department of the United Christian Missionary Society is always trying to work itself out of a job. As fast as the state can take over the responsibility for a school, this should be done. The church ought not do what the state can do and



should do in education." At Morehead, Kentucky, the day came when the state was willing to assume the educational responsibility of the boys and girls of that section. The school was transferred to the state. This should be done everywhere among our grade and high schools in the neglected areas as fast as the state can take over this responsibility. That money will then be released for other and more needy areas.

Tomorrow must see larger home mission plans. The scale on which the work of the complete redemption of America is being carried on is almost hopelessly inadequate. The work isn't being done fast enough. Forces of evil are rampant, enemies of religion so active, critics so outspoken, that bigger programs must be set in motion and this means more money and greater cooperation. The time has come to translate complacency into courage and cringing into a crusade, if home missions is to be a more effective agency of the church.

Tomorrow must find our state missionary societies and our national board in closest cooperation, for after all their task is largely one. Frequent conferences and a closer cooperation will diminish overlapping of work, assure understanding, and make for efficient handling

of this homeland enterprise. In the future, the largest results will come by a clasping of hands in fellowship rather than by working alone.

Tomorrow there will be a greater cooperation among all the home missions boards of all the Protestant bodies in America. The task is too large for any one communion. The Home Missions Council is an organization which exists to give a united expression on home missions for all the various religious bodies of America. The tendency is towards common plans, mutual understanding, and the most fraternal fellowship. The Council affords a medium of exchange of plans, programs and other helps. What is the problem and concern of one mission board is the problem and concern of all. A Home Missions Congress is to be held in Washington, December 1-5, which will mark the beginning of a new epoch in cooperative home missionary enterprises.

To evangelize America and Christianize her whole life is the task of the church. Today holds promise of better tomorrows for the increasing realization of this goal. Your land and my land needs Christ today. Christ needs America to help him carry out his world purposes for tomorrow. What are we doing about it?

## The Highway Evangelism Will Travel This Year

As routed by  
**JESSE M. BADER**  
Secretary of Evangelism

**T**HE evangelistic program suggested to the brotherhood beginning September 1, and culminating next Pentecost, May 24, is polarized about three words.

### *Enlargement—*

This word expresses the post-Pentecost happenings in the Book of Acts. From Peter to Paul—from Jerusalem to Rome, the results of preaching and Christian service were "enlargements." Circles widened. Expansion was continued. Growth was everywhere. The churches now, with their wealth and numbers, must dare to undertake a program of soul-winning that will have larger horizons. The circle must be drawn larger. Church and Sunday school attendance must be enlarged. No one should be satisfied with the marginal and the trivial. Larger plans, greater goals, more expectation, should be the trend of the church's life.

September may be used for a good start to this end, making October 5 Rally Day in the Sunday school and church service. Following this day, a steady urge upon attendance will bring gratifying results. Pentecost, May 24, is the climax day for 1931.

### *Enlistment—*

The enlistment of new church members can be had through Decision Days, revival meetings, personal work, and the distribution of evangelistic literature.

The gospel enlists recruits for the kingdom. Evangelistic preaching should characterize the whole year. Faithful witnessing both from pulpit and by the pew will bring heartening responses for Christ and the church. By enlarging the circle of the church's influence and by multiplying the church's contacts, the results in soul-winning will be commensurate with such efforts.

### *Enrichment—*

Our third word in the program has unusual significance and strength. The spiritual enrichment of the church is necessary for further evangelistic conquests. Such factors and forces as prayer, Bible study, regular worship and the reading of Christian literature will enrich life and deepen faith. Attention to this part of the program will bring a revival of interest and a new spiritual concern.

The training and culture of the new converts is imperative. Each church should begin a plan this year that will continue on every year—that of organizing the new members into a class for instruction. A good book to follow is, *The Meaning of Church Membership* by Bruner. The conservation of members who move is a matter of tremendous importance. These should be saved to the church.



A few of the hundreds of Mexican children who are being served by our Mexican Christian Institute at San Antonio, Texas



## “Man, What a Chance!”

By E. T. CORNELIUS

**T**IDES of immigration have flowed and ebbed, but the last ten years have witnessed one of the mightiest race movements ever seen in the Western Hemisphere. Coincident upon the slackening of immigration from European countries because of war and its consequences, we have attracted to the United States, voluntarily or involuntarily, a sweeping tide of another people that gives promise of being epochal in its reaction upon our national life and customs. It is true that this tide has far passed the flood stage and has dwindled to a subnormal flow—but the millions are already here, and their economic and social, as well as religious problems face us squarely whether or not we have become conscious of them.

America has been a great melting pot, but somehow the pot has boiled over and unassimilated elements are creating for us, as never before, situations that demand the combined service of institutions and agencies dealing with economics, social control, and especially with Christian ideals and character building. Without an iota of prejudice against them, we must confess that the elements most difficult to adjust to our life are those originating in so-called Latin countries. This has been markedly true of all of these groups, including Italian, Portuguese, Spanish, West Indian, South American, Central American and last, but by all means the most important, the Mexican. This article must deal exclusively with the last element named, as our

sphere of action is limited almost exclusively to them in the territory we serve.

The Mexican people living in the States may be divided into four general groups.

1. The so-called Spanish-Americans, living principally in Northern New Mexico and Colorado.
2. The descendants of Mexican families who form the “old families” of Texas, New Mexico, Arizona and California.
3. Political refugees—both voluntary and involuntary.
4. Mexican immigrants and their American-born children.

It is clearly impossible for us to study in this brief article more than the last of these divisions—the Mexican immigrant.

The Mexican immigrants and their descendants are by far the most numerous of all the Mexicans living here. They have come to occupy large districts of our cities in the southwest and fill our ranches, orchards, truck farms, factories and mines. Their children form a large percentage of our school population—many voting precincts in some of our towns and cities have almost all Mexican-American voters. We have Mexican city and county officers, postmen, policemen and firemen. We have Mexican doctors and lawyers, editors and merchants, taxi and truck drivers,



butchers and fruit vendors, stenographers, clerks, bank employees, newsboys and "shines." From bottom to top, our social order of the southwest is influenced by the sons and daughters of Mexico. Up to the economic saturation point, this has been beneficial, but we have not been able to absorb into our "economy of life" such great numbers of laborers. When financial depression raises its vicious head, our Mexican districts have already felt its ravages.

### Social Changes

Although our Mexican immigrants have formed their own large colonies and "Little Mexico," yet they have felt immediately the impact of North American education, economic conditions and social environment. There are thousands of the older generation who have lived here in apparent unconsciousness of our institutions and customs, but the younger groups have rapidly been conformed to American attitudes and customs.

It is needless to say there are rapid social changes going on. On the one hand are the ancient customs of Mexico, the idea that young people should have the same customs of courtship and marriage as the other generations of Mexicans have followed, customs that have been the topic of verse and song, the acme of romance through the centuries—on the other hand, the modern generation of children of immigrants are drinking at the fountain of American attitudes and customs. It does not require much imagination to understand that there is a tremendous conflict between fathers and children. This rapidly accelerated social change too often has most disastrous results (as might be noted in many personal cases under our observation).

Older people of our Mexican churches are scandalized when young couples attend the church service together, or gravitate together during the intermissions of services. We have taken these things so much for granted for so many generations that it is hard for us to realize that, to those who have conducted courtship behind barred windows, this modern way of doing things represents a moral decadence.

Many of our older folk are further scandalized when

they find Mexican girls occupying numerous positions that are occupied only by young men in Mexico. Of course this change can also be noted in the modern life of that republic, but our older generation has not yet caught up with the rapid social and economic changes.

The plain fact is that the Mexican young people, especially in the larger cities such as San Antonio, El Paso, Los Angeles, can only be considered Mexican in the sense of racial origin. In every other sense they are American, in view point, in custom, in recreation, in religious thinking, with the sole exception of those who are still dominated by the Roman Catholic church. This church strives earnestly to keep alive in them the "mores" of the motherland. Even our Evangelical ministers decry the lack of interest in the patriotic celebrations of Mexican holidays, and the fervent way with which the Mexican young people salute Old Glory.

### Opportunity Knocks

Well do we of the Disciples of Christ remember how earnestly we prayed during many years that God might open doors of opportunity in the countries of the world, that the emissaries of the Cross might enter to give Light and Life. Not only has this prayer been answered, but upon the threshold of America have been placed millions of other races and tribes, from innumerable parts of the earth. Not the least of these millions are the Mexican immigrants.

In our desire to help them, it would be possible to appeal to our selfishness—the saving of our institutions, but I do not wish to do so. We have



"The Church is Your Best Friend" says the bulletin in front of our Mexican Christian Church in San Antonio. The pastor, J. M. Cueva, is at the left, and the Sunday school superintendent and a deacon, Arturo Gonzalez, is at the right

no Mexican problem—we have a great opportunity. Millions are shaken loose from old environment, from bondage to their old religious faith, responding to the progress and advancement of our national life. Our first concern for them is not that they should become citizens of the United States, but that they should be citizens of the Kingdom of God. We already recognize their characteristics, their capabilities, their supreme worth—let us make possible their conversion and development in the Living Way.

For twenty years our workers have earnestly given themselves in this growing task—and today we have



a small but select group of workers, churches that are filled with earnest, devoted Christians, as loyal to our Lord as any people in the world. We have had to pass by opportunities without number for the establishment of Christian churches and centers in innumerable villages and cities in the southwest. We have seven churches in Texas, one in Oklahoma, one in Missouri and one in California, not all of which are under the direct administration of the United Christian Missionary Society, but all of them making good progress. There are two large Christian Centers, one in Kansas City, Missouri, and the other in San Antonio, Texas. These centers minister to varied needs of the Mexican population, teaching, healing, and preaching the gospel.



The church is contributing toward the development of Christian citizens through such work as the Mexican Young People's Conference (Interdenominational). The first such conference was held last year and some of the splendid young people are pictured here, most of whom are from our Mexican Christian Church in San Antonio, Texas

Man, what a chance! Forty thousand Mexican people in our San Antonio district, a half million others on the doorstep of our churches in Texas, Oklahoma, Kansas, Missouri, California and other states. Alert young people who respond wonderfully to the Christian message, multitudes of children who flock into our institutions, families that long for the gospel! A great

church, the marvel of the religious world for its evangelistic fervor, its loyalty to truth, commanding immense resources in life and material things! Young people who long for opportunity to serve, who clamor for a chance to give themselves to this great task! The challenge of Jesus himself to go into their midst and give them the unsearchable riches of his grace! Indeed, what a chance!

## The Task Is Ours

It is for us who know the Savior's birth  
To tell it in the far-flung lands of earth;  
It is from us that men must know of God,  
Spirit of whom redeems those men from clod.

So, mission great is given us by Him  
Who loved and planned while yet the earth was dim;  
Who says to us down through each century:  
"Missions are naught but Christianity;

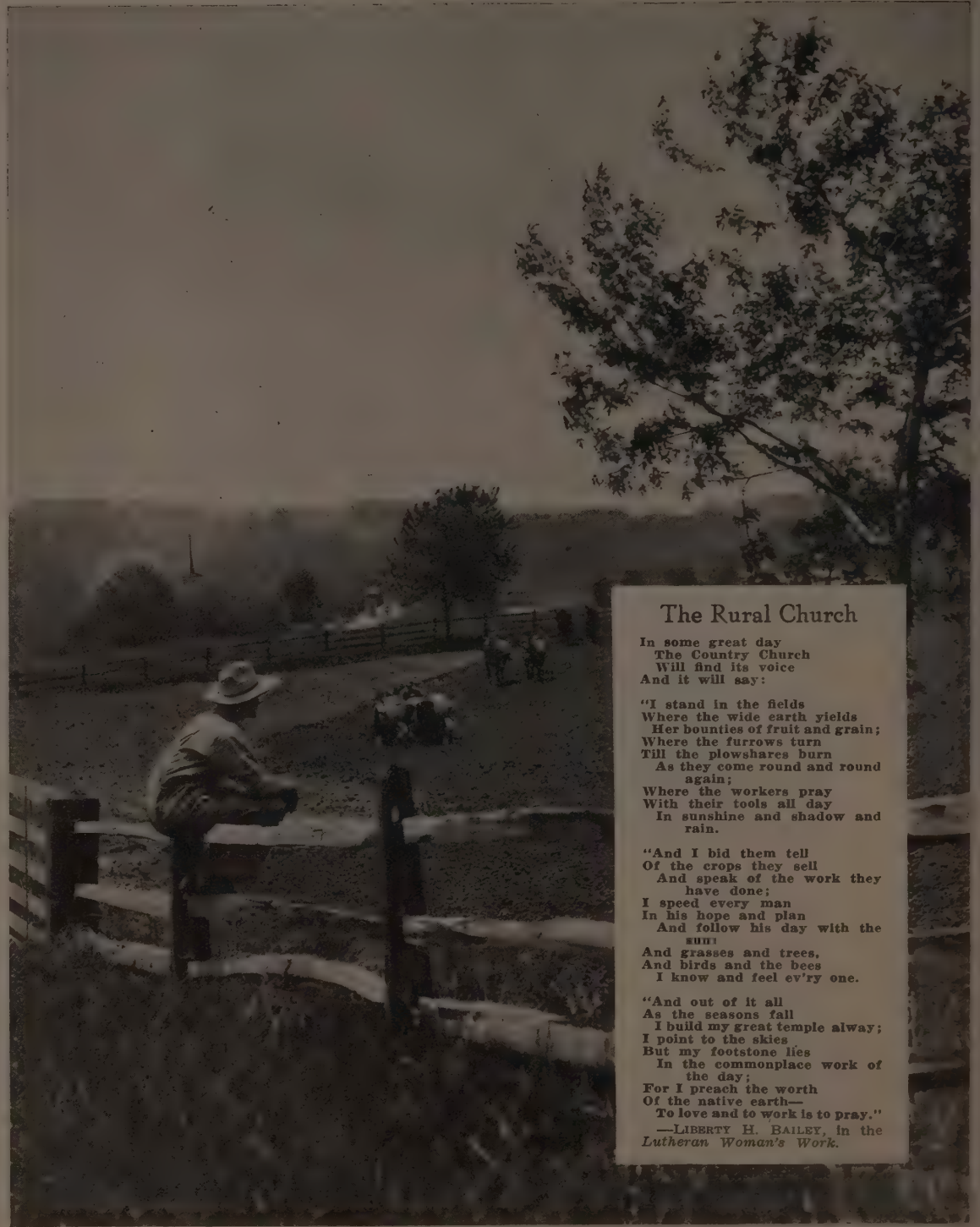
"Go, stay, do what you will, my sons, for me,  
Till it shall come to pass that all are free,  
Free through the truth which lifts the world to peace,  
To love, to hope, to heaven, till earth shall cease."

With hearts that burn and flame as God has willed,  
Through centuries of service trained and thrilled,  
Ours the high privilege to reach, to share,  
To touch life-hungry souls with work, with prayer.

World-fellowship our wish, our joy, our aim;  
To brothers all let us each day exclaim:  
"Peoples from bonds of race and wrong set free,  
Look on and up; the selfsame God have we!"

—VIVIAN ATEN LONG.





### The Rural Church

In some great day  
The Country Church  
Will find its voice  
And it will say:

"I stand in the fields  
Where the wide earth yields  
Her bounties of fruit and grain;  
Where the furrows turn  
Till the plowshares burn  
As they come round and round  
again;

Where the workers pray  
With their tools all day  
In sunshine and shadow and  
rain.

"And I bid them tell  
Of the crops they sell  
And speak of the work they  
have done;  
I speed every man  
In his hope and plan  
And follow his day with the  
sun!

And grasses and trees,  
And birds and the bees  
I know and feel ev'ry one.

"And out of it all  
As the seasons fall  
I build my great temple alway;  
I point to the skies  
But my footstone lies  
In the commonplace work of  
the day;

For I preach the worth  
Of the native earth—  
To love and to work is to pray."

—LIBERTY H. BAILEY, in the  
*Lutheran Woman's Work*.

—H. Armstrong Roberts.



# What Will Be Our Race Relations Tomorrow?

An Interracial Group Talks Out Loud

By MRS. H. L. HEROD

THE Third General Interracial Conference of Church Women, sponsored by the Commission on Race Relations of the Federal Council of the Churches of Christ in America, was held on the beautiful campus of Oberlin College, Oberlin, Ohio, June 20-22. The atmosphere and fine tradition of Oberlin seemed to give the conference the proper setting. One hundred and nine delegates were registered with about sixty additional people from Oberlin and nearby towns attending the general sessions.

Seventeen denominations and twenty other allied organizations were represented. There were seventeen states represented, also the District of Columbia.

The theme of the conference was "Tomorrow in Race Relations." We were fortunate in having as discussion leader for the general sessions Dr. Clark, of the department of sociology of Oberlin College. All conference sessions were followed by smaller discussion groups where we could more intimately discuss such vital questions as housing, employment, discrimination in schools, theatres and problems of civic and semi-civic welfare. Always there were such questions in our minds as, Does the church lead in the study of racial understanding? Does the church preach, to say nothing about practice, the social principles of Jesus? Some of the things brought to light in these discussion groups were: the difference made in training Christian leadership for white and colored people; the difference in the programs made for the two races in leadership

As a definite part of its home mission work, the Disciples of Christ, through the United Christian Missionary Society, are maintaining three splendid schools for Negroes—Jarvis Christian Institute at Hawkins, Texas, Southern Christian Institute at Edwards, Mississippi, and Piedmont Christian Institute, at Martinsville, Virginia. The brotherhood is thus making a lasting contribution of educated Christian Negro citizens to the nation.

Yet aside from its contribution through institutional work and other similar channels, the general attitude of the church toward the racial question is being patiently watched by the Negro. Does the church preach, to say nothing of practice, the social principles of Jesus? was the question being asked at the recent Interracial Conference of Church Women held at Oberlin, Ohio. The report of the conference, as given herewith by Mrs. H. L. Herod, the wife of one of our most eminent Negro preachers, throws some interesting light on the thinking of this group.

training schools; the difference in salary schedule for white and for colored workers; the fact that colored and white people were not permitted to work together in many instances on foreign fields; the fact that church schools for colored people maintain white teachers when colored teachers of equal ability and training could be obtained. Many of the denominational groups admitted that their church was not doing the best it could for its Negro constituency. This was more often said concerning those churches where

the colored group is a component part of the whole than where they were entirely separate.

One of the most interesting features of the conference was the young people's program on Saturday evening when we were privileged to hear Mr. K'e M. Wu, a Chinese student, Miss Adella Clark, American Negro, Miss Kate Inge, white American, and Mr. Minouri Nakamura, Japanese student—all talking on the subject "What Can We Hope for in Race Relations?" As young people they were optimistic of the future. They were unanimous in expressing the thought that the church must play an important part in bringing about better racial understanding through a more scientific and Christian attitude.

As we look back over the days at Oberlin, we feel it was a revealing and enriching experience for all who attended. The program for the next conference, two years hence, is to be built upon the study and action which follows the adoption of the findings.



Some of the Negro young people who have received training at Southern Christian Institute, Edwards, Mississippi



## Montana Moves Onto the Missionary Map

### Another Investment Pays Dividends

By GRANT K. LEWIS

A RECENT visit of one of the secretaries of the United Christian Missionary Society to Billings, Montana, witnessed a vote of that church to become a living link in the United Society. This church will give \$1,000 or more towards the support of the Boys' School at Lotumbe, Africa. The secretary had nothing to do with helping the church toward this decision. The teaching and leadership of the pastor, Guy S. Emery, were chiefly responsible. To attain this goal became one of his ideals when he was called to this pastorate two years ago. The movement in this direction, well under way, was stimulated by the visit of Dr. Royal J. Dye a few weeks since.

This decision and vote loosed a flood of memories in the mind of the secretary. He recalled the years when annual appropriations of Home Missions funds were voted to help maintain a pastor for that church. He remembered the generous loans of Church Extension money to help the weak and struggling congregation to get "a toe-hold" in the community. Frequent visits from 1907 to 1915 were made, sometimes by the home missionary secretary, and more frequently by the state secretary or evangelist, to counsel and lead the church forward through difficulties and troubles. Like every other baby church, Billings was afflicted with ecclesiastical measles, mumps, whooping cough, and other infantile diseases, before it developed into the robust health and vigor of adult life. Following 1915, when the church became self-supporting, it continued to grow in numbers and in strength.

Billings is the first single church in Montana to become a living link. For the past two years, Butte and Great Falls have jointly maintained a living link relationship by contributing \$1,000 or more to the general fund of the United Christian Missionary Society. And the Butte church was for years the child of the Christian Woman's Board of Missions. Who, of that sisterhood, does not remember "the Short Creek Memorial Church"? Great Falls, also, for many years, received aid in the support of its pastor. Really, to name the churches of Montana having received aid from home missions funds would mean to call the roll listed alphabetically. From the beginning of our work in this great state, the state evangelist and state secretary were supported by home mission funds. From 1882 to 1914 the Christian Woman's Board of Missions spent in developing work in Montana, a total of \$120,000. And it was a wise investment. These Montana churches from the beginning have believed in missions, being themselves the children of missions.

Three years ago, the Montana State Missionary Society decided it could walk alone. And since then the state work, including the support of an evangelist, has

been carried on by Montana resources alone.

Last year, the total contribution of these Montana churches to the several agencies of the brotherhood amounted to \$8,500. Through these years, a rich fellowship of Christian believers has been developed. Twenty-five local churches have been established, with a membership of 3,500.

## Scholarship Fund for Negro Education

THE Golden Jubilee Fund provided \$10,000 for a building at Central Christian Institute in Kentucky. It was deemed wise to discontinue this project three years ago, and this left the fund available for other home mission service.

At the June meeting of the Executive Committee, upon recommendation of the home department, the following action was taken: "That the Golden Jubilee Fund of \$10,000 for Central Christian Institute constitute a special scholarship fund for a period of six years from date, the income of which is to be used to aid worthy young men and women of the Negro race desiring to prepare for Christian service in obtaining a college education, details to be arranged later."

## Is a Five-Day Week Coming?

THE recent publication by the National Industrial Conference Board of a study of the five-day week in two hundred and seventy manufacturing establishments is not only significant for its impartiality but it is the most comprehensive analysis of the problem ever published. The establishments working on the five-day a week schedule were found in the building trades and in industries manufacturing cloth, hats and caps, ladies' dresses, men's clothing, other garments, textiles, paper products, automobile and aircraft equipment, miscellaneous metal products, in printing, publishing and lithographing plants, and in twenty-eight unclassified lines.

Various reasons are given for the adoption of the five-day week. While many of the employers presented as their reason for adopting it the desire to give their employes more leisure time, the Board is inclined to stress the fact that an extra day of leisure would be conducive to greater efficiency and lower costs. Some employers have concluded that the half-day on Saturday is uneconomical. The fixed costs involved in starting up a plant and general overhead costs are spread over a half-day's production. The efficiency and morale of the employes, furthermore, are likely to be below normal on Saturday forenoons.

In many cases where the employes have had opportunity they have voted for the five-day week in overwhelming majorities. In the South, in a number of cotton mills, the employes have voted in favor of a five-day week, even though it entails in some cases an eleven-hour day.



# Jamaica Takes Seriously Her Plans For Self-Support

By C. M. YOCUM

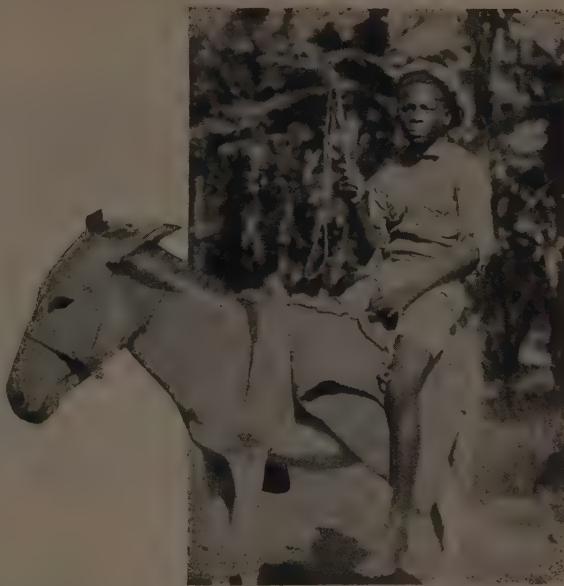
Acting head of the foreign department and just returned from a four-week visit to Jamaica

ONE year ago the Christian churches in Jamaica launched out on a six-year journey toward self-support. For fifty-three years, the Christian Woman's Board of Missions and the United Christian Missionary Society had been supporting, or aiding in the support, of these twenty-six churches, three of which are located in the capital city of Kingston, the others on the mountainsides or among the beautiful valleys.

Two chief considerations motivated these churches in taking this step. They were anxious to relieve the society of financial obligations that non-Christian and needier fields might be more adequately ministered to, and they believed that the time had come when, in order to preserve their own self-respect and satisfaction, they must shoulder their own burdens and carry their own responsibilities. They desired to leave the ranks of the "receiving nations" and to take their place among the "sending nations."

The plan leading to self-support is a simple one. Contributions from the United Christian Missionary Society toward the current expense budget for the churches in Jamaica are to be reduced one-sixth per year until the contribution ceases, the Jamaica churches increasing their contributions to the work proportionately annually. Recognizing the fact that some of the churches in the mountain districts cannot come to self-support in six years; that some provision will need to be made for them beyond the six year period, and that help must be given to young men and women preparing themselves for religious work that educational provision be made, it is a vital part of the plan to build up in Jamaica and in the United States a "sustentation" and educational fund, only the interest of which will be used to assist in the support of the needy churches and for educational purposes. The third element in the plan is the reorganization of the Jamaica Association of Christian Churches, covering the transitional period, and the election of a central committee composed of two missionaries and six Jamaicans to direct the mission work.

One year ago, the plan was adopted and launched, by some with fear and hesitancy, but all with a will to "see it through." This year's convention, held from June 30 to July 2, gave an opportunity for the churches and for all concerned to observe what progress had been made during the first year. Conditions were found most encouraging.



The convention was presided over by J. Gordon Hay, pastor of the Torrington Church. E. W. Hunt, pastor of the Providence and Chesterfield churches served as secretary, assisted by C. S. Shirley. The devotional periods conducted by our preachers were spiritually strengthening, the addresses inspiring and the business sessions orderly and progressive.

The climax of enthusiasm was reached when the churches brought in their first gifts toward the sustentation and educational fund. As the roll was called and each in turn responded with its gift, the recording blackboard revealed the fact that a good sum was being realized, but few were ready for the announcement at the close of the session that one hundred and forty pounds sterling had been added to an amount of ninety-seven pounds already raised. This was a real accomplishment for the Jamaica churches and greatly encouraged them.

In keeping with the agreement made with the Jamaica Association of Christian Churches, an educational and sustentation fund is being built up in the United States, the interest of which will help bear the burden when the United Society discontinues its direct contribution to the work.

Our two principal churches in the



George Penso, prominent business man of Kingston and elder in our Duke Street Church



island are the Duke Street and Torrington churches in Kingston. Both are practically self-supporting. Each has approximately 500 members; each has a good building, the Duke Street Church being the Helen E. Moses Memorial Building, constructed of brick and reinforced concrete to withstand the earthquakes. The Torrington Church is of reinforced concrete and is spacious and well located.

Duke Street has always been ministered to by a missionary. This has been true of practically all of the down-town churches in Kingston, (Duke Street being

passing to see one of our rural churches in Jamaica. The Providence Church is typical. It is located upon a high shoulder of a mountain, looking down upon the roadway beneath it and across it to the mission house or home of the minister. E. W. Hunt and his wife are in charge of this parish. Mr. Hunt is very highly regarded in his own community and is called upon for service in every good community movement. He is a preacher of ability.

Our other preachers in Jamaica are E. A. Edwards, E. J. Robertson, A. N. Shirley, W. C. Darby and A. O. Acheson. For the next five years, they will need the financial assistance of the churches in the United States, and during that period and always, the sympathy, the prayers and the Christian fellowship of their brethren in America.

Too much cannot be said in praise of G. N. Penso, who as chairman of the central committee and as elder of the church at Duke Street, has preached nearly every Sunday of the past year and has visited every one of our twenty-six churches in behalf of the sustentation and educational fund. Many of the elders in the churches of the United States of America would do well to take some lessons from Mr. Penso. He is a true shepherd of the flock in Jamaica. E. W. Hunt, pastor of our church at Providence, also championed



Our splendid Jamaican ministers

Left to right: C. S. Shirley, E. A. Edwards, E. W. Hunt, W. C. Darby, A. O. Acheson, E. J. Robertson, J. Gordon Hay

one of them). But Duke Street is taking an important step toward complete self-determination, in that it has recently called one of its own sons to become its pastor. Oswald Penso, son of G. N. Penso, elder at Duke Street and chairman of the central committee, Kingston, received his degree in Drake University, Des Moines, Iowa, at the end of the current summer term and sailed for Kingston August 2, accompanied by his wife and daughter. The people are planning a hearty welcome for him and are determined to give him loyal, enthusiastic and liberal support.

Mr. Penso has spent four years in the United States, preparing for his work in Jamaica. He is a tall, fine-looking young man, of excellent intellectual ability and thorough consecration. He will be ably assisted by his capable and consecrated wife. Both are informed along the latest religious educational lines and should make Duke Street the greatest down-town church in Kingston, truly indigenous and powerful. We are counting on Duke Street.

The Torrington Church is self-supporting, except for the pastor's rent, which is being paid by the society. It is in a very thickly populated section of Kingston and is surrounded by people of all classes to whom it has ministered efficiently in recent years. With a consecrated, self-sacrificing leadership, it can become self-supporting at once and can vie with the best in Jamaica in audience and in service.

Speaking of churches, it would be well for us in



—and their equally capable wives

the fund, and very ably promoted the raising of offerings toward it in our various churches. Mr. and Mrs. Leslie M. Matson, who are laboring alone so far as missionaries are concerned, are capable people and are carrying heavy burdens.

So it is that our first mission field will soon step out from beneath our roof-tree and take its place among the groups of churches that not only support their own work but give liberally for the advancement of the cause in other realms. The Jamaica churches are greatly interested in our work in India, toward which they have been giving for many years, and possibly even more deeply interested in our work in Africa.



# Are the Churches Aware of Their YOUTH?

By HARVEY H. HARMON

**A**RE the churches aware of their youth? The answer is obvious, you say. How explain the growth of the church school movement if it is not a recognition of the value the church has set upon childhood and youth? Have not the Young People's Society of Christian Endeavor and similar movements given evidence of the church's interest in her young people? Has not the Student Volunteer Movement captivated young minds and hearts and surcharged them with missionary passion? Do not the innumerable young people's conferences and conventions tell the story of a church alive to the interests of its youth? Of what do the Christian colleges of America speak but of the devotion of the church to the intellectual, moral and spiritual needs of the boys and girls who have come under her influence? Yes, a true appraisal of the church's activities in modern times will reveal that youth has had a large place in her thought and program.

Yet this awareness needs to be intensified and deepened. The church needs a new awareness of the potentialities of youth. More and more the line of demarcation between youth and maturity is being erased in the placing of the responsibilities of the world. Ability and not age is the criterion and we are coming to realize that the resources of youth are peculiarly fitted to solve many of the problems demanding our attention today.

The church must come to a new awareness of the needs of youth. While she has done much to inspire and direct his energies and to utilize his never-failing resourcefulness, yet she must realize how far short she has come in giving him the best preparation for life. With all our vast expenditures for the training of the intellect of youth, how far we have failed in giving to his thinking the spiritual content without which education in the large sense is a misnomer. Until youth

has been trained to appropriate the mighty spiritual resources of the universe and apply them to the building of a Christian civilization we shall wait in vain for the coming of the kingdom.

There is a widespread acknowledgment among educators today that the greatest lack in education is at the point of character development. The Board of

Education of the Northern Baptist Convention reports: "Every believer in Christian education surely has reason for gratitude for the growing interest of educators in the building of character in their students. It is not so long ago that great numbers of them spurned interest in the subject entirely, declaring that the task was not at all in their field. Today we are witnessing an almost complete reversal of this point of view. Educators are now asserting most emphatically that this is a distinct part of their task."

It is plainly the duty of the church to provide this Christian emphasis. She must foster a program of education which will follow her young people through every stage of their intellectual development.

In a few weeks our land will be witnessing the great "emigration of youth," that mighty procession of young life going out from our homes to college and university halls, seeking intellectual and spiritual equipment that will best fit them for life's investment. Shall these young people whose lives are so

full of promise and whose vision and strength are needed for the building of a better world be cheated in the sort of equipment they shall receive? Shall the world wait in vain for a type of citizenry that shall build a human brotherhood where peace shall reign and the blessings of life vouchsafed by our Heavenly Father shall be shared by all his children? Let the church make answer as she ponders the problems which vex our leaders.

## A New Financial Policy

Beginning July 1, 1930, the Board of Education and cooperating colleges are to follow a new financial policy. Each will make its appeal direct to the churches. Churches will be asked to place a definite amount in their budgets for the Board of Education and another definite amount for the college in the local area. Churches which depend upon special offerings for their benevolent giving will be asked to take separate offerings for the Board and the local college.

The two educational days now observed by the churches of the brotherhood will continue to be observed. The scope of Go-to-College Sunday in September will be enlarged to make it YOUTH DAY in the churches. The responsibility of the church to its youth in a comprehensive program of youth-training will be stressed. The work of the Board of Education as the correlating force in this educational program will be presented and an offering will be taken for the Board. Education Day in January will become the colleges' day, when the work and opportunities and needs of the local college will be laid before the churches and an offering taken for the college.

The colleges and the Board will continue to cooperate to the fullest extent in the promotion of the entire program of Christian Education of the Disciples. The spirit of unity has never been stronger. The adoption of the new policy of separate financing merely indicates a desire to strengthen the foundation of both the Board and the colleges through a closer touch with the churches and the church constituency.



# The Brotherhood Now Looks Ahead

By W. R. WARREN



Harry Hines  
Texas State  
Chairman



Merle Sidener  
Indiana State  
Chairman



W. E. Pierce  
West Virginia  
State Chairman



C. M. Rodefer  
Ohio State  
Chairman



Edgar D. Lee  
Missouri State  
Chairman



M. F. Branch  
North California  
State Chairman

**K**INGDOM strategy for the future is manifest in the splendid progress of the Pension Fund for our ministers. We can see now that we should have begun to build up reserves for pensions when we began paying salaries. Small deposits laid aside month by month would have saved untold suffering and humiliation on the part of ministers and their families, would have avoided the reproach of injustice and ingratitude that has fallen upon the church and would have secured more permanent and effective work from the ministers we have had while at the same time removing one of the principal barriers in the way of recruiting the ranks of our ministry from the most promising young men of our churches. Our heaviest loss appears in our failure to get the sons of ministers to follow their fathers in the service.

No one wants to spend any time bemoaning the failure of the past but "a disease known is half cured." Having clearly recognized the source of our losses there is general agreement in the brotherhood that we must close these gaps as quickly as possible and safeguard our churches against such losses in the future. We cannot now start a pension plan twenty five years ago, but we can in this very year 1930 lay the foundations of a plan that in all probability will be working 250 or 2500 years in the future, and this we are doing with clear and positive determination.

With Deborah of old we may say "for that the leaders took the lead in Israel." Whereas the actuary required that we should have at least 2,500 ministers enrolled and ready to participate in the Pension Fund, January 1, 1931, on August 6,

1930, 3,309 had enrolled and others were coming in daily. Each of these is agreeing to put two and one-half per cent of his salary into the Pension Fund. On a mistaken sense of personal interest and modesty some of them may have hesitated to speak out very strongly in urging their churches to join them in this brotherhood movement, but their action will soon be recognized as more eloquent than any words could be and one by one they are coming to see that the interest of the church through the long future is so much greater than their own advantage can possibly be that their responsibility as ministers requires them to speak as well as to act. It is this growing conviction that has had much to do with bringing the church enrollment up to 1,747.

Heretofore each minister has tried to look ahead and make some provision for his own old age and for his family but few of them have been able to do anything at all adequate. Now we have a new order—not only are the ministers pooling their interests but the churches also are combining their efforts and accepting their responsibility so that in effect the brotherhood as a whole is looking ahead and getting under what is definitely a brotherhood responsibility and indeed a brotherhood necessity.

The caliber and character of the men who are serving on the voluntary national, state, county and local committees is not only a guarantee of the movement's success but is in itself an index of the general realization that this is not only a matter of extraordinary importance but really one of absolute necessity.

With the realization that the Pension Fund is a necessity comes the conviction that it is an immediate



## A Discerning Analysis of the Situation that Called Forth the Pension Plan

necessity. Among the things that compel us to make good the watchword "This is Pension Year" are the following considerations:

We have a hundred ministers who are 70 years of age and who have spent their strength up to the limit. Their only hope for honorable retirement is in the Pension Fund. Following right after them are 300 who are past 65 and nearing the end of their strength.

The Pension Movement must be carried through now because it is really more than half done. As one of the most eminent business men in the brotherhood remarked recently, it can no more stop now than an airplane that is half way across the Atlantic Ocean can stop. The preachers and churches are ready to begin their percentage payments the first of January, 1931, and the organizations are rapidly being completed to carry through the third step of the program in the raising of the \$8,000,000 fund.

Other local and general enterprises of the brotherhood are waiting on the completion of the Pension Movement in two respects. They cannot go forward without the leadership of a reassured and heartened ministry and a brotherhood whose confidence in its own strength and in the divine resources has been re-established by a great success. At the same time the way must be cleared for these other enterprises whose necessities are of the most pressing nature and cannot be met by less than the undivided attention of a reassured and strengthened people.

### Pension Fund Organization

1. The Board of Trustees, who compose the legal corporation, the Pension Fund of Disciples of Christ.

2. North American Pension Commission representing the Churches of Christ in the United States and Canada.

3. The Continuation and Goals Committee, ad interim committee upon whose membership every State Chairman and every State Secretary is listed with additional members in proportion to the church members within the state.

4. A State Committee composed of all state members of the North American Pension Commission with additional representatives from every district in the state, and a State Execution Committee.

5. The duties of this committee are:

- To see that the entire state organization from district to county and county to church is completed.
- To assist in the training and direction of all district and county and local church committees.
- To suggest goals to the local churches.
- To help secure the state's proportionate share of the \$8,000,000 fund.
- To complete the enrollment of the churches and ministers.

6. The district committee composed of the district chairman, all county chairmen and district representatives on the state committee. The duties of the district committee are:

- To see that a county chairman is appointed in every county of the district.
- To cooperate with the county chairman in securing the appointment of the four local church committee men.
- To cooperate with all county committees in securing the goals on the \$8,000,000 fund and the enlistment of ministers and churches.

7. A county committee composed of the county chairman and four representatives from each church in the county.

- A Pension Fund chairman.
- A publicity chairman.
- A woman representative.
- The minister ex-officio.

It is the duty of the county chairman to secure the appointment of these four committeemen from each church through the minister and the church board. The duties of this county committee are:

- To help each church secure its goal of the \$8,000,000.
- To help each church secure the necessary quota of canvassers.
- To train the workers who eventually train the canvassers.
- To visit and enroll every church and every minister of the county.

8. The local church committee. Its duties are:

- To represent the Pension Fund in all its phases.
- To aid in all publicity plans.
- To serve on the county committee.
- To secure and train the church's share of 100,000 workers.
- Supervise the canvass November 9 to 16 to raise the church's goal.

Frank Buttram  
Oklahoma State  
Chairman



C. M. Jackman  
Kansas State  
Chairman



Guy Withers  
District of Co-  
lumbia Chairman



E. S. Jouett  
Kentucky State  
Chairman



J. P. McConnell  
Virginia State  
Chairman



James Boyd  
Louisiana State  
Chairman





## Listening In On the World

### Comments on Current Happenings from the Christian Point of View

By JAMES A. CRAIN

FOR more than 30 years the first Monday in September has been observed as Labor Day throughout the United States. It is now one of the recognized holidays of the year and is very generally recognized by the churches of our country. For a good many years the Federal Council of Churches has issued its annual "Labor Sunday Message," in which it attempts to evaluate the labor movement in relation to the church. Of late years the "Labor Sunday Messages" have been less elaborate than formerly and more directly addressed to the church than toward labor itself. As one result of this activity there has been developed a better understanding between organized labor and a part of the leadership of the church in the United States. Outstanding leaders like Worth M. Tippy, Bishop McConnell, Charles Steizle, Alva W. Taylor and James Myers have won the respect and confidence of labor leaders and have served to promote a far more friendly feeling toward the church.

This increasing friendliness between organized labor and the church is manifested in the annual conventions of the American Federation of Labor, at which, under the leadership of the Federal Council of Churches, the pulpits of the churches of the convention city are usually opened to labor speakers on the Sunday during which the convention is in session. In general, these services have been successful, in spite of occasional episodes like that which characterized the Detroit convention in 1926, when at the behest of the manufacturers' association and various anti-labor groups, a large number of ministers cancelled arrangements for labor leaders to speak from their pulpits. At Toronto last year the leading churches of the city and of the surrounding territory within fifty miles were thrown open to labor speakers, and so far as reports indicate, with entire satisfaction to both.

In spite of this rapprochement between certain church leaders and certain labor leaders, there is still a strong and vocal discontent with the church on the part of organized labor. In a volume entitled *Labor Speaks for Itself*, edited by Professor Jerome Davis of Yale University, such labor leaders as James H. Maurer, president of the Pennsylvania Federation of Labor, Andrew Furuseth, president of the International Seaman's Union, Thomas F. McMahon, president of the United Textile Workers of America, Arthur O. Wharton, president of the International Association of Machinists, A. Philip Randolph, general organizer of the Brotherhood of Sleeping Car Porters, and other labor leaders representing Great Britain, Russia, Germany, Czechoslovakia, Mexico, China, Austria, Belgium and Japan, voice their attitude toward organized Christianity as represented by the church.

James H. Maurer says, "If the workers had the same faith in the church that they have in the Bible, there would not be half enough churches in the country to hold them. The question may be asked, 'Why less faith in the church than in the Bible? and why the many empty pews?' Because the gospel as expounded in the average church offers no encouragement, no helpful message for the many hardships that the worker and his loved ones must contend with in their struggle to live." The same writer indicts the church for its support of slavery in the old days, for its ready support of war, for its ministers who shouted themselves hoarse for the war-god during the World War, for its indifference to social legislation that would remedy many of the worker's ills, for its ignorance of labor conditions, for the attitude of many preachers in strikes and industrial disputes, and for its quiet tolerance of dictation from big business in crises such as that which developed at the time of the Detroit convention.

A glance at the titles of a few of the chapter headings will be of interest, reminding ourselves of the fact that this book is a compilation of the views of some thirty-one labor leaders throughout the world. Maurer asks, "Has the Church Betrayed Labor?" Andrew Furuseth declares, "Work is Worship," J. B. S. Hardman, editor of the official organ of the Amalgamated Clothing Workers writes on "The Religion of Labor," James P. Thompson, national organizer for the I. W. W. declares that "Religion is the Negation of Truth," Daniel Tobin asks, "Can the Church Be Led Back to the Humble Carpenter of Nazareth?" A. Philip Randolph contributes a pointed article on "Negro Labor and the Church," in which he accuses the Pullman Company of using one of the prominent Negro bishops in an attempt to discredit the sleeping car porter's union and tells of other pastors who were offered sums of from \$300 to \$500 to prevent scheduled meetings of the union from being held in their churches. James S. Woodsworth, labor member of the Canadian Parliament, a former minister, writes on "My Experience with the Church," in which he describes his imprisonment for printing an excerpt from Isaiah's prophecies in his labor paper during a strike in Winnipeg in 1919. As is to be expected, the contributions from European, Russian and Asiatic labor leaders deal more with the philosophy of labor than with concrete examples of the indifference of the church to the needs of labor.

None of these pictures are pretty. Many of them are untrue, or at best distorted or out of focus. But they do serve to portray pretty vividly the attitude that the responsible leaders of labor hold toward the church today. It will not do to denounce them as anti-religious. That begs the whole question. Why are they anti-religious, if such they be? It will not do to declare they do not represent labor. Their official relationships to the unions they represent abundantly refute this charge. It will not do to say that their opinions are not widely held and that their influence is nil, for they are the men who shape the thinking of literally millions of working men whom the churches do not reach. The sanest possible course that the church can take is to humbly accept the criticisms and examine them in detail to determine which are deserved and which are undeserved. No good will come from a refusal to acknowledge the faults of the church, and no good can possibly come from a denial that there is anything in the church's attitude which needs correction. On the other hand, an attitude of critical self-analysis might have far-reaching effects.

In the meantime, the professional viewers-with-alarm have succeeded in securing legislation (with appropriations) for the purpose of investigating the extent of Communism in this country, and as a consequence we are now going through one of those periodical political heresy-hunting ordeals in which every suspected "ism" is brought on the carpet to determine whether or not it has any bombs or poison gas concealed about its person. The surest antidote for Communism in this country is not Congressional investigations or imprisonment of radicals—these only furnish verification for their doctrines—but rather the furnishing of jobs to hungry workers, the demonstration of the basic stability of our economic system by steady work for all who want to work, and by a more just distribution of the profits of industry among those whose common labor creates the profits. Communism cannot live where equity and justice in industrial relationships rule.

Demagogues always fish in troubled waters. In two states where primary elections were held recently discredited politicians of the demagogue type were swept into the "run off" primaries through the simple expedient of capitalizing the discontent of the farmer and the workingman. In both instances the people had the choice between men of character, ability and integrity and the demagogues. In each case the demagogues played upon the prevalent discontent with taxation, with economic conditions, with the prices of farm products, and even on the lack of rain in the agricultural sections. This constitutes a striking illustration of the helplessness of people who dimly realize their ills, but do not have sufficient experience to understand in which direction lies the remedy.



# Religion in a Machine Civilization

## A Labor Sunday Message

As prepared by the Federal Council of Churches of Christ in America

**R**ELIGION today faces no more fundamental problem than that of expressing its faith and life, its ideals and its ethical principles in terms relevant to a society dominated by the machine. By our conquest of nature and our development of power and skill through the machine we have laid the foundations for general well-being such as the fathers had never dreamt of. But the belief that the mere increase in wealth would benefit equitably all portions of society has proved to be mistaken. The great industrial machine overcomes some limitations in modern society, but it accentuates others. It is still an open question whether our generation will develop the moral sensitivity and the social insight to operate the system we have created so that it will bless and not curse us. Our industrial civilization has developed with tremendous rapidity. Our modes of thought and our ethical ideas have not kept pace.

The high productive capacity of modern industry has created wealth; but it has given us no answer to the problem of the distribution of wealth in accordance with the religious principles of justice and love. The wealth it has created has flowed in undue proportion into the hands of those who own the machines. Moreover, profits in stocks have been so large that they excited a speculative mania among investors and tempted a very large proportion of our people to hope for gain where they had made no corresponding contribution to society. . . .

### Profits, Speculation and Unemployment

Large profits, which prompted the speculation mania, were taken from industries which have, except in rare instances, made no adequate provision for neutralizing the harmful effects of the machine system on the lives of the workers. The high productivity of the machine has confronted America with the problem of technological unemployment. It has made the competitive struggle more intense and has tempted many manufacturers, in the fever of competition, to disregard ordinary prudence in production. It has thus multiplied the evils of so-called overproduction and consequent unemployment. Furthermore, machine production by transferring skill from the worker to the instrument has placed a premium upon youthful stamina rather than the experience of age. The result is that middle-aged men find it increasingly difficult to secure employment and men over 55 find it equally difficult to hold positions. No more serious charge can be made against our generation than that it has been socially so blind and morally so

callous that it has been unwilling to divert sufficient profits of modern industry to store up reserves for the protection of the unemployed and the security of the aged. It has insisted on the rights of property to dividends but has concerned itself too little with the rights of workers to security of employment and to protection in old age. . . .

A recognition on the part of society in general and of industry in particular of its obligation to offer willing men a chance to work and reasonable security of employment must lead inevitably to the acceptance of the principle of unemployment insurance and old age pensions. It may not be the business of the church to define the application of this principle in specific terms, but every dictate of religious imagination and common sense forces us to accept this social obligation and to urge those in positions of responsibility to work out its practical applications.

### An Economic and Religious Problem

Nor can sincere men who take seriously the application of their religion to contemporary life escape the problem of eliminating unemployment as well as mitigating its evils. When this problem is faced it becomes immediately apparent that we have so-called overproduction not because everyone in our society possesses what he needs, for there are manifestly many families which have not achieved a minimum subsistence standard of living; but because we have not been able to distribute the wealth which industry creates, with sufficient equity to give many of our workers the opportunity of consuming a reasonable share of the total products of industry. While the reduction of hours of work per day and work days per week may help to alleviate the unemployment situation, the economic problem of so-called overproduction cannot finally be solved except by securing a more equitable distribution of the ever-increasing wealth created by the machine. It may not be in the province of the church to suggest detailed plans for the consummation of this end, but any ethical view of society which does not take this problem into consideration is unrealistic and unredemptive.

Genuine spiritual consecration and social intelligence are equal to the tasks which confront us. It is plain that the church must give itself with new vigor and humility to its divinely appointed task of calling men to repentance that they may see the selfishness of their ways, and of guiding their feet on the way to the city of God.

# Make Your Hotel Reservations Now!

FOR the information of those expecting to attend the International and the World Conventions held in Washington, D. C., October 14-23, herewith is given information on the hotels in the capital city.

Your application should indicate the number of rooms desired, whether single or double, whether with or without bath and the

rate you desire to pay a day as well as the date you desire occupancy to begin.

In making hotel reservations, write direct to the hotel. If reservations are desired in private home or tourist camps write to C. N. Williams, 1308 Vermont Avenue, N. W., Washington, D. C.

| HOTEL                                    | SINGLE<br>WITH BATH  | DOUBLE<br>WITH BATH                    | SINGLE<br>WITHOUT BATH                                     | DOUBLE<br>WITHOUT BATH |
|--|----------------------|--|--|------------------------|
| AMBASSADOR<br>14th & K                   | \$3.00—\$ 5.00       | \$ 4.50—\$ 6.00<br>Twin Beds 6.00      | \$2.50   | \$4.00                 |
| ANNAPOLIS<br>11th, 12th & H              | 2.50— 4.00           | 4.50— 5.00<br>Twin Beds 5.50— 6.00     |  |                        |
| BLACKSTONE<br>1016 17th St., N. W.       | 3.00— 3.50           | 5.00— 6.00                             | Suite of two rooms and bath, \$10.00 or \$2.50 per person. |                        |
| BURLINGTON<br>Vt. Ave.—Thomas Circle     | 3.00— 4.00           | 5.00— 7.00                             | 2.50   | 4.00                   |
| CAPITOL PARK<br>N. Capitol & E           | 2.50— 4.00           | 4.00— 6.00<br>Twin Beds 5.00— 7.00     | 2.00 up  | 3.00 up                |
| CARLTON<br>16th & K Sts.                 | 4.00— 6.00           | 7.00— 10.00<br>Twin Beds               |  |                        |
| CHASTLETON, 16th & B                     | 3.00— 3.50           | 4.00— 5.00                             |  |                        |
| COMMODORE, N. Capitol & F                | 2.50— 3.50           | 4.00— 6.00                             |  |                        |
| CONTINENTAL<br>N. Capitol & E            | 2.50— 4.00           | 4.00<br>Twin Beds, \$5, \$6, \$7       | 2.00— 2.50   | 3.00— 4.00             |
| DRISCOLL, 1st & B Sts., N. W.            | 3.00— 3.50           | 5.00— 6.00                             | 2.00 up  | 3.00 up                |
| EBBITT<br>1000 H St., N. W.              | 2.50— 3.00           | 4.00— 5.00<br>Twin Beds 6.00           |  |                        |
| DODGE HOTEL, N. Capitol & E              | 3.00— 5.00           | 5.00— 8.00                             | 2.50— 3.00   | 4.00— 5.00             |
| GRAFTON, Conn. Ave. & De Sales           | 3.50— 6.00           | 5.00— 8.00                             | 2.50— 3.50   | 4.00— 5.00             |
| HARRINGTON<br>11th & E, N. W.            | 2.50— 5.00           | 5.00— 8.00<br>Twin Beds 7.00— 8.00     | 2.50 up  | 3.50— 5.00             |
| LAFAYETTE<br>16th & Eye Sts., N. W.      | 4.00— 6.00           | 6.00— 8.00<br>Twin Beds 7.00— 8.00     |  |                        |
| LEE HOUSE, 15th & L                      | 3.50— 5.00           | 5.00— 8.00                             |  |                        |
| MAYFLOWER<br>Conn. Ave. & De Sales       | 5.00— 10.00          | 7.00— 12.00<br>Twin Beds 9.00—15.00    |  |                        |
| METROPOLITAN<br>6th & Pa. Ave., N. W.    | — 2.50               | 4.00 up                                | 1.50 up  | 3.00 up                |
| POWHATAN<br>Pa. Ave. and 18th, N. W.     | 3.50— 5.00           | 5.00—6.00—7.00<br>Twin Beds 7.00—10.00 |  |                        |
| RALEIGH<br>12th & Pa. Ave., N. W.        | 4.00— 6.00           | 5.00— 8.00<br>Twin Beds 8.00—10.00     | 3.00— 4.00   | 4.00— 5.00             |
| ROOSEVELT, 16th, V & W                   | — 4.00               | 5.00— 6.00                             |  |                        |
| WARDMAN PARK<br>Conn. Ave. & Woodley     | uniform<br>rate 5.00 | uniform<br>rate 8.00                   |  |                        |
| WASHINGTON<br>Pa. Ave. & 15th            | 5.00— 8.00           | 8.00— 10.00<br>Twin Beds 10.00—12.00   |  |                        |
| WILLARD<br>Pa. Ave. & 14th               | 5.00— 10.00          | 7.00— 10.00<br>Twin Beds 8.00—15.00    |  |                        |
| WINSTON, 1st & Pa. Ave., N. W.           | 2.50 up              | 4.00 up                                | 1.50 up  | 3.00 up                |
| ARLINGTON<br>1025 Vermont Ave., N. W.    | 3.50                 | 5.00                                   | None   | None                   |
| CAIRO, 1615 Que St.                      | 3.50                 | 5.00                                   | 2.50   | 3.50— 4.00             |
| COLONIAL<br>15th St., N. W., at M        | 3.00— 3.50           | 4.00<br>4.50— 5.00                     | 2.00   | 3.00— 3.50             |
| DUPONT<br>1400 New Hampshire Ave., N. W. | 3.00                 | 5.00                                   |  |                        |
| FAIRFAX, 2100 Mass. Ave., N. W.          | 3.50                 | 4.00— 5.00                             |  |                        |
| GORDON, 916 16th St., N. W.              |                      | 4.00                                   | 2.00— 2.50   | 3.50                   |
| HAMILTON, 14th and K Sts., N. W.         | 3.50— 4.00           | 5.00— 6.00                             |  |                        |
| HOUSTON, 910 E St., N. W.                | 2.50                 | 4.00— 5.00                             |  |                        |
| HAY-ADAMS<br>16th & H Sts., N. W.        | 5.00<br>6.00— 7.00   | 8.00<br>10.00— 12.00                   |  |                        |
| KERN, 1912 G St., N. W.                  | 3.00                 | 5.00                                   | 2.00   | 4.00                   |
| LOGAN, Iowa Circle                       | 2.00— 2.50           | 3.00— 4.00                             | 1.50— 2.00   | 2.50— 3.00             |
| PORTLAND<br>Vermont Ave. and 14th St.    | 3.50                 | 4.50                                   | 2.50   | 3.50                   |



## More Information On the Convention

**A** CABLE has just been received from J. W. Black of Leicester, England, stating that he and Mrs. Black will be at the Washington World Convention. Mr. Black is chairman of the Home Missions Committee for our British churches and was a fraternal delegate to our Memphis Convention in 1926. He has been a member of the British Parliament and is a personal friend of David Lloyd George.

Mr. Black will lead the devotions on Sunday night, October 19, and will speak Wednesday afternoon, October 22, on the World Convention program on the subject, "The British Empire's Debt to the Gospel."

S. J. Corey, acting president of the United Society, will speak on the International Convention program on Thursday night, October 16, on the subject, "The World-Wide Mission of the United Society."

A unique series of convention luncheons will be held by the Pension Fund, Friday noon, October 17, when eight or ten luncheons will be held in the hotels simultaneously, and hundreds will attend.

The National Evangelistic Association will hold its annual luncheon Wednesday noon, October 15. Arthur Long, president of the association, will give an address at that time.

Dr. Charles L. White of New York City, who for many years was president of the Home Missions Board of the Northern Baptists, will speak on "Forward from Pentecost in Home Missions," Thursday morning, October 16.

Many will be pleased to hear that the subject "The Message and Mission of Christianity Today" will be discussed by Luther Weigle and Dr. Charles T. Paul. Dr. Weigle is dean of Yale Divinity School and Dr. Paul is president of the College of Missions for the United Society at Hartford, Connecticut.

Friday morning, October 17, in the International Convention, many of the missionaries now home on furlough and serving under the United Society, will speak. An address will be given by Alexander Paul on "Christ and the World Today." Following this address, Governor Myers Y. Cooper, of Ohio, will speak on "The Pension Fund."

The Education Session of the International Convention will be on Saturday morning. Some excellent speakers have been chosen, among them, E. M. Waits of Texas Christian University, Fort Worth, Texas, and Rodney L. McQuary of Anderson, Indiana.

The Netz Sisters will sing in the World Convention. Many throughout the country know them through their music of other days before our conventions.

## Mr. Hawley to Head Promotional Department of the Society

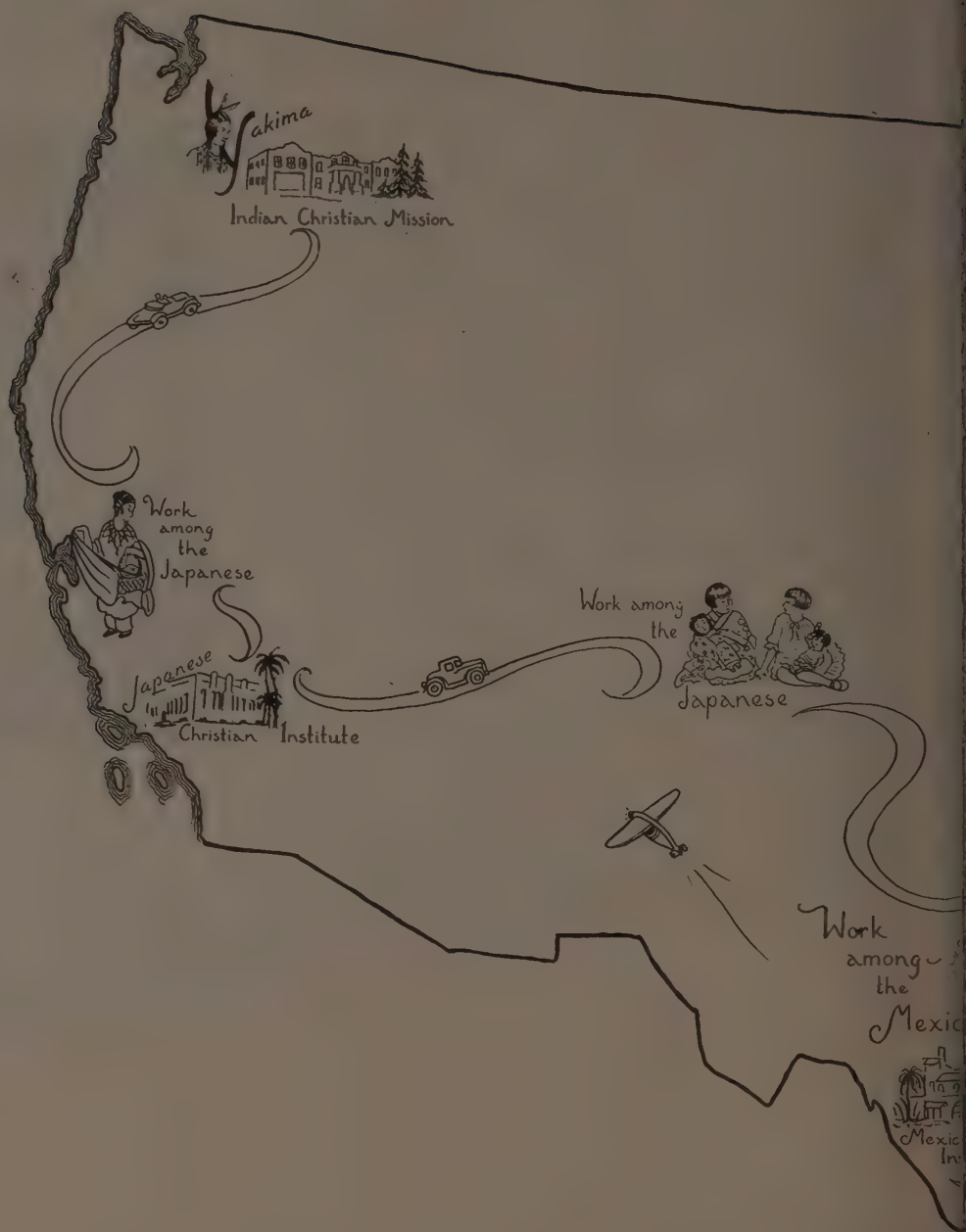


C. O. Hawley

**W**ORLD CALL of January, 1925, carried an article, the first sentence of which was as follows: "The staff of the United Christian Missionary Society is to be augmented by the addition of C. O. Hawley, the able young pastor of the Central Christian Church of Dayton, Ohio." Mr. Hawley came as the associate secretary in the promotional department and for five and a half years has served untiringly and with rare efficiency in that capacity, and, since May, 1930, as full secretary. Now with the going of H. B. McCormick, head of the department, to the pastorate at Lakewood, Ohio, the Executive Committee of the United Society has selected Mr. Hawley to lead in this important phase of the society's work. The choice was unanimous and hearty on the part of the committee and enthusiastically concurred in by Mr. Hawley's associates at headquarters.

The selection of Mr. Hawley for this important task is a recognition of his fine abilities. He is loved and respected wherever he is known. A man of fine spirit, deep missionary passion and exceptional organizational ability, he promises to provide the leadership necessary at the present time. The brotherhood is fortunate in having a man already trained and tried to step into this responsible position.

# Airplane Snapshot



## A Key to the

ANY map made would most certainly fail to indicate, first, the vast areas of life in our own United States of America where the Disciples of Christ ought to be serving their Lord and Master in a finer and better way; second, the total amount of work and effort being expended in an effort to meet some

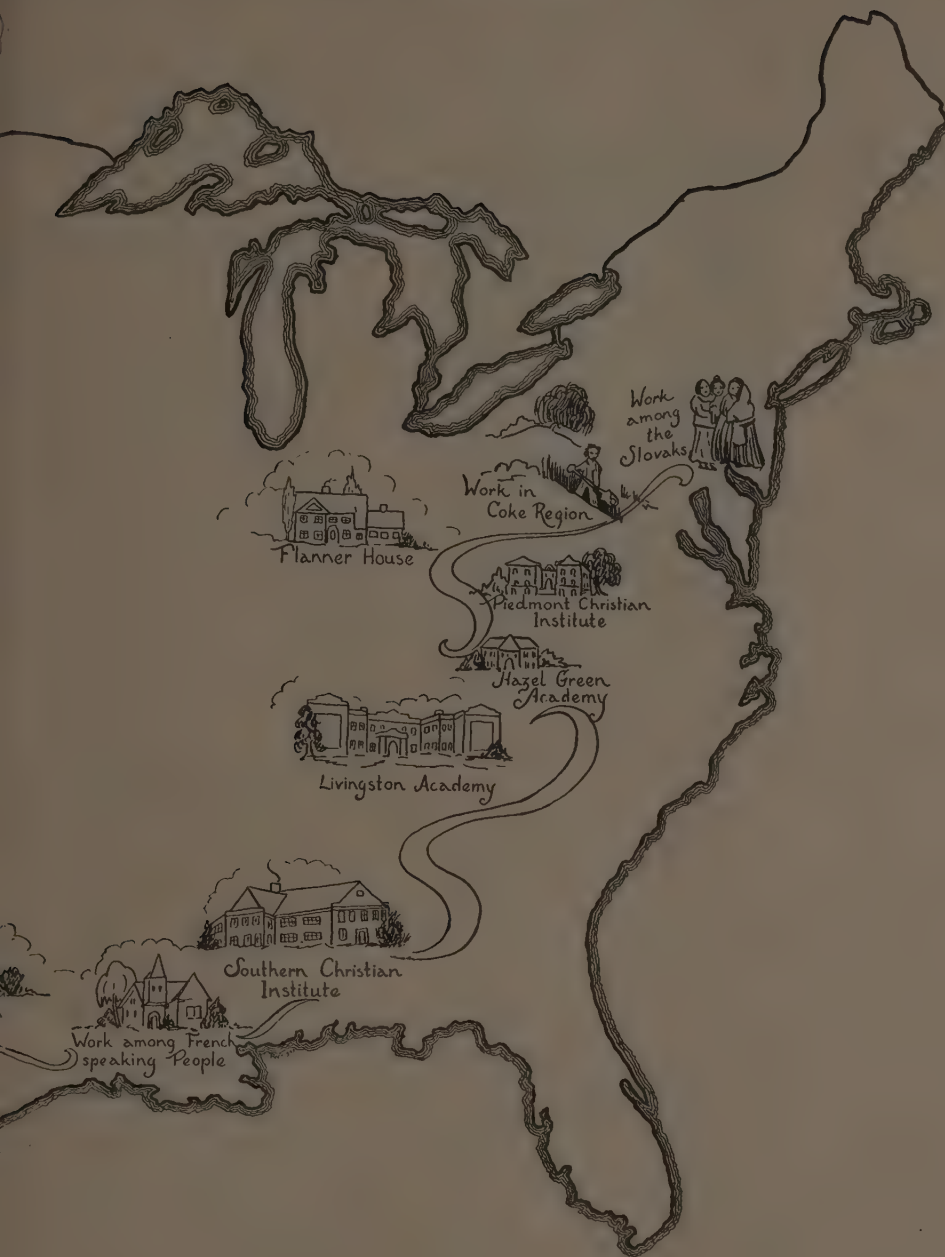
of these needs. When one looks at the map above, he sees drawings and figures that represent great forward steps in the organized home missionary effort of our people, and much that represents living sacrifice and prayer.

It is impossible to show upon this map the churches that are being helped by

the department of church erection and those aided by the home missions department, but it does help to visualize the outreach of our brotherhood in its organized effort to meet America's challenge to the church, and it should be used extensively in our churches to better inform our people and to chal-



# ome Take a Look!



## Missions Map

challenge them to greater accomplishments.

### Church Maintenance

In 1929-30 121 churches in thirty-two states and seven Canadian provinces received pastoral aid. Two hundred evangelistic conferences were held; eight home mission evangelists held

seventy-one meetings and added seven hundred and forty-five to the churches.

### European Immigrant Work

Our work among foreign-speaking groups from Europe has been limited to fields in New Jersey, West Pennsylvania and Cleveland, Ohio. Michael Matejka,

missionary to the Slavic people of New Jersey, serves five language groups around New York City and the New Jersey shore. In Newark, East Orange, Elizabeth and Bayonne, there are numerous small groups who are looking to him as the representative of the church that loves and helps.

Our work in the coke region of Western Pennsylvania is about twenty miles east of old Bethany, West Virginia. There are a number of points in and around Republic which are served in evangelistic, religious educational and social ways by our missionaries. Ray G. Manley, who is the father of this work, and C. G. Aldrich, are most ably assisted by Miss Bessie Beckett, Miss Ruth Boll and Miss Verla Ross. Three hundred children were reached this year through the daily vacation church schools.

Raymond McLain and his splendid wife are experimenting in an alternate service to the Broadway and Corlett churches in Cleveland; church being held at one place while Sunday school is carried on at the other and then alternating this plan in the two churches for the second hour. As they are not very far apart, this interesting experiment is proving quite practical. There are many Bohemian people still in this section of the city although a large number of Polish people have moved into the locality. The largest ministry of these churches is to the children of the locality. A brief summary of the nationality origin of the 1930 daily vacation church school indicates this fact. Out of one hundred and thirty-three children enrolled, sixty-three were Polish, twenty-six, Bohemian and the balance distributed between English, German, Slavic, Armenian and Scotch. Seventy-six per cent of the children were of Catholic parentage. It is through such groups as this that Broadway and Corlett seek to serve their community.

#### The French Field

There are three hundred and fifty thousand French Acadians in Southwest Louisiana. These people are very poor, ignorant and superstitious. Only about one thousand of the number over fifteen years of age can even speak English. It is hopeful to note that the state is enforcing the school law requiring that children under fifteen be sent to school. For this and other causes this whole group is undergoing a rapid transformation and there are arising at the same time the usual misunderstandings and antagonism between the younger and older groups, affording a great opportunity for wise Christian guidance, sympathy and understanding. The real challenge and future of our work with these people must be among the young people. The workers in this field are Miss Ann Zigler, Evariste Hebert, John Newman and Philip Prather who serve twelve localities around Jennings, Louisiana.

#### Mexicans in the United States

Our Mexican field offers ever increasing opportunity and responsibility. Immigration from Mexico has been greatly diminished due to stricter enforcement of immigration regulations, but there are hundreds of thousands of these people in the southwest that must be assimilated into the life of the churches and into

the life of the nation. We have at the present time small churches of these people in five of the towns in the Rio Grande Valley of Texas, besides the one in connection with our institute at San Antonio; one in Enid, Oklahoma; one in Kansas City, Missouri; and one in San Diego, California. The total membership is six hundred and sixty in the churches and just about the same in the Bible school enrollment. In these groups are four Christian Endeavor societies and four woman's missionary societies. One hundred and twenty-three were added by baptism and eighteen otherwise. Nearly \$1500.00 was given toward self-support. Something over \$500.00 in addition was gladly given toward the extension of the kingdom by our brotherhood.

The superintendent of our work among these Mexican-speaking groups is E. T. Cornelius, ably assisted by his splendid wife, by Miss Leona Hood and Mrs. B. M. Welch (Bessie May Rogers). In addition, there are three young Mexican women helping with work among children, six Mexican evangelistic workers and seven pastors locally supported by the churches indicated above. The Mexican Christian Institute at San Antonio has a splendid report for the year ending in June. A total of eighty-six children was reached by the kindergarten. Three doctors gave attention to one thousand and eleven children and eight hundred and sixty-six adults at the clinic. The recreational activities included those of a number of girls' clubs and boys' organizations.

#### Japanese Work

The Japanese Christian Institute, Los Angeles, California, is the largest piece of work done among the people of this nationality although we have worthy work at San Bernardino, Lodi and Santa Maria, California, and in Colorado. In Los Angeles the staff of four full-time workers and two part-time workers is kept busy night and day meeting the eager desires of the Japanese people for religious instruction and cultural development. This year a new educational building was dedicated with much joy. Seventy children attended the kindergarten during the year with an average enrollment of fifty. One hundred and ninety-seven friendly contacts were made with the homes through mother's meetings and visits. The majority of these children attend Sunday school and continue to do so when they begin attending the public school. A language school is conducted for both adults and young people, and many clubs, together with the library, contribute to the development of these people. K. Unoura, Mrs. Vickland, Miss Polly Dye and Miss Lily Satow comprise the full-time staff.

The work at Rocky Ford, Colorado, extends to four nearby centers. About three hundred and fifty junior children are being reached, eighty of whom attend Sunday school regularly. Much home visitation is done by Miss Clara Crosno, the superintendent.

#### Yakima Indian Christian Mission

Mr. and Mrs. Paul E. Shanklin have carried on the work under great difficulties with the assistance of four persons to help with the farm and home. There were thirty-eight children who lived at the dormitory and who benefited by the constant religious atmosphere that cannot be provided these Indian children in any other way. There were fifteen baptisms during the year.

#### The Work With Negroes

There are three splendid institutions of which the Disciples of Christ may well be proud. Jarvis Christian College is at Hawkins, Texas. J. N. Ervin is its most efficient and beloved president. It serves a constituency of ten thousand Negroes. The school lays emphasis on preparation for teaching, Bible instruction, music appreciation and execution, and agricultural and manual training. A night school is maintained for those students who must work their way. The Jarvis Junior College for Negroes is one of which Disciples might well be proud. Piedmont Christian Institute at Martinsville, Virginia, marked the end of its thirtieth year under the guiding hand of J. H. Thomas, principal. While this institution is small it has always done work of a high character.

Our oldest Negro school at Edwards, Mississippi, has an enrollment of nearly two hundred. No other Negro school in that part of the South has ever yielded greater dividends in Christian character. J. H. Lehman and wife have given direction to this work throughout the greater part of its history and are responsible for the fine spirit of Christian love that is so evident.

Flanner House, the Negro social settlement in Indianapolis, Indiana, has completed another year of efficient community and personal service. H. L. Herod, pastor of the Negro church in Indianapolis, is also its wise and able superintendent.

#### The Highlanders

Livingston Academy, Livingston, Tennessee

L. W. Houtchens is the principal of this splendid school of six hundred and thirty enrolled students. Seventeen teachers help to operate this accredited "A" class school under the state department of Tennessee. A state committee is assisting members of the home department in studying plans for a greater future in the area served by the school.

Hazel Green Academy, Hazel Green, Kentucky

This year the principal, Henry A. Stovall, reported that Hazel Green observed its fiftieth annual commencement. The work done by teachers and students was very encouraging. Plans are being made and material assembled to build a girls' dormitory that is to replace the one burned last year.



# Rhyme and Reason from Our St. Louis Orphans' Home

By MRS. A. H. CARTER

Give me, O Muse, a flying pen, one, if you please, with wings,  
For there is much for me to record, so many important things!

A brief résumé of a year at our Home holds much that will give you a thrill;  
Even figures can interest, if cleverly told —(to do this will tax all my skill).

This Home is a center, as many of you know, of various interests that move  
Toward the one central plan that children may find not merely a shelter, but Love.

Your Board and your Home-Mother often confer; committees hold many a session;

The chairmen are women of vision whose lives in different ways find expression.

One studies the problem of mother and child, and the orphan entirely alone;  
While the housekeeping needs from new rugs to "mule pails" by another is carefully shown.

One woman goes shopping for sundry supplies—shoes, stockings, tape, buttons and thread;

While the Finance Committee plans—even in sleep—how the family is going to be fed!

Our churchwomen over the city unite in this work and are constantly lending

Their aid in sewing new garments and old, making over, and darning and mending.

Towels and wash cloths are carefully taped; all linens are marked by deft hands.

Ten thousand two hundred twenty-seven, all in all, is the record that for the year stands.

The health of the Home is kept up to par, we think, in a very fine way;

Teeth, tonsils, weak hearts, eyes, noses and ears are examined and cared for each day.

A baby occasionally finds a loose tack and eats it, as babies will do;

Broken arms, chicken pox, colds, coughs, blistered heels, take their toll in our family, too.

But the children, we think, enjoy in a way, their trips to the kind doctor-man;

Even cod-liver oil is no bugaboo when administered by the right plan.

Through this year many happy and thrilling events left memories fond in young hearts;

Teas, parties and plays, and a real minstrel show, when the "Guild of Nine" took the parts.

The outstanding day, of course, was that one when, wearing bright caps for regalia,

They went as the guests of the M. K. & T. to the annual State Fair at Sedalia.



At the annual meeting and election of officers of the board of supervisors of the Christian Orphans' Home, St. Louis, June 3, 1930, Mrs. A. H. Carter was elected president, succeeding Mrs. J. H. Trent, who had held the office for several years. Mrs. Carter is a member of the Union Avenue Christian Church, St. Louis

A lifelong delight it will be to recall that day, with its joys and surprises, Grandchildren in future years will be told of the trip in detail, one surmises.

By keeping the basement corridors clean and their workroom walls bright, as they ought to,

The boys have been learning industry and thrift, and have earned also many a "quatah."

The girls, too, performed some housekeeping tasks to earn the small sums they require

For tickets to banquets, entertainments and all the small pleasures that children desire.

We wish there were time to make out a list, and tell you by separate name

The contents of the wonderful Moberly car, that in time for Thanksgiving came.

Five thousand, five hundred and five (figures say) are the totals by number and pound

Of garments, provisions, apples, toys, dolls and nuts and candy that in it were found.

It furnished a part of the Thanksgiving feast which was truly a sumptuous spread,

Seventy-six pounds of turkey alone were consumed, and the children went happy to bed.

At Christmas the atmosphere here is the same that prevails in your home and mine;

There are letters to Santa, mysterious plans, and an unselfish spirit that's fine.

In games, song and project the story is told of the Baby who lay in a manger,

And our churches, like Wise-men of old, bring their gifts that no child may feel like a stranger.

Many visitors come to our Home every month, each one finds a real welcome here,

Church, civic and Sunday school leaders have sat 'round our board to partake of the cheer.

Sociological students have come and our manners and methods inspected,

We smilingly led them all over the place and to none of their questions objected.

And now, gentle Muse, a report can't pursue its course, like the brook, on forever,

So the rest of this interesting story we'll leave to a pen that's more fluent and clever.

But in closing we do want to say that your Board has to service been wholly committed,

There is much you may read between lines, if you will, for in love this is herewith submitted.

# Teaching—Preaching—Healing

## The Threefold Ministry of the Bilaspur Boys' School

By F. E. HARNER

**A**ND Jesus went about all the cities and villages, *teaching* in their synagogues, and *preaching* the gospel of the kingdom, and *healing* every sickness and every disease among the people."—Matt. 9:35.

Perhaps some people have thought that our mission schools have been organized merely for the carrying out of the *first* part of the above threefold ministry—that of *teaching*. I have known some missionaries, not in definite educational work, who had this same idea. But I am sure that anyone who has been in touch with the educational work of our Mission in India during the last five years realizes that our task is broader and deeper than that; that we are also trying to "preach the gospel of the kingdom." This ideal has been the motive for the special Religious Educational Program which has been so carefully worked out, with its graded courses, its "Standard or Chart of Religious Education," its varied expressional activities. As a result, the second part of the "Threefold Ministry" has gone forward with splendid achievements in the schools throughout the mission.

Even yet, we are not satisfied: still there is something lacking in order to make our schools measure up to the "Threefold Ministry." How often we think of Jesus as "having compassion on the multitude," ever eager to stretch out that gentle hand, with healing in its touch, in the effort to meet the need of the physically infirm. As we go about among our boys and girls, we too are moved with compassion, and a desire to do all we can to prepare them physically for that life which is just dawning, in all its fullness, before them.

The various missions in India have for several years been talking about the great necessity of having regular physical examinations and medical treatment of children in mission schools. Our own mission has been emphasizing the matter a great deal. I am glad to say that it has now gone beyond the "talking stage." During the last three years very definite work along this line has been accomplished in the Bilaspur schools; that is, the Burgess Memorial Girls' School and the three boys' schools—the Jarhabhata Primary, the Tarbahar Primary and the Chatapar Anglo-Vernacular Middle. The purpose in mind is to try to discover all we can about the physical condition and well-being of the school children, and to attempt to remedy any needy condition with definite medical "follow-up work." Much progress has been made since the beginning was made three years ago, and this year has been the best of all. This would all have been impossible, had not Dr. Hope Nicholson been deeply interested in this special task, and been willing, along

with her hospital staff, to devote several hours each day for many days to its accomplishment. Dr. Victor Rambo has also assisted by coming in from Mungeli, thirty-one miles away, to help in the examinations and to perform some of the operations.

During the cold season, 175 pupils of my three schools were examined; these, along with the 225 girls in the Girls' School, make 400 complete examinations in the schools alone. In one of the boys' schools, only the Christians were examined, but in the other two the non-Christians were also examined. This a very thorough, complete physical examination. Special forms are used which include over thirty items; the same form is used for four years, which makes it easy to compare from year to year. We usually took about twenty-five each day, and it would take Dr. Nicholson and six or eight of her staff about two and one half hours to complete that many.

This article, for the most part, deals only with my boys' schools. Now let me give some idea of the ailments which were discovered. Out of the 175, there were sixty cases of bad tonsils; thirty-nine circumcisions needed; twenty-six with bad teeth; six cases of itch and three of ringworm; eighteen who were underweight; twenty-two with fever; four with defective hearts; one with cataract; one malaria test was made, and in five cases urinalysis was advised, and in eight cases the Kahn test for syphilis was advised. These ailments were all recorded and carefully listed. Then, in consultation with Dr. Nicholson, the "follow-up work" was started.

**T**HE follow-up work is divided into four kinds: operations, tests, treatments in the hospital, and treatments in the schools. First of all, let us remember that many of the Indian people are afraid of operations, large or small—even more so than people in America; many of the parents are ignorant, uneducated, and cannot understand how an operation would be helpful. Again, there is a certain man in the community who is opposed to our work (a so-called Christian, at that) and he went among the people and advised against operations; he even went so far as to say, "Why, don't you know that one boy who was having his tonsils removed, died there in the hospital?" Of course, that was not true at all, but it dissuaded some who would otherwise have been willing. The campaign against bad tonsils, has been, comparatively speaking, quite successful. Dr. Nicholson has been doing so many successful operations of many kinds that the people have come to have great faith in her. We never try to over-persuade anyone, and we never do any

operation without the permission of the parents, who are always invited to be present at the operation, if they wish to do so. I succeeded in getting the parents' permission for thirty tonsillectomies, and all were very successfully performed. Out of the thirty-nine needed circumcisions, only three were performed; five of the twenty-six cases of bad teeth were cared for; all the cases of itch, ringworm and fever are receiving regular treatment; eleven of the eighteen cases of underweight are receiving cod liver oil daily; the one malaria test was made; seven of the advised Kahn tests were made, out of which only two proved to be positive, and one of those two is being given the series of salvarsan injections; the five urinalyses were done. Up to the present time, the cataract and heart cases have not come for treatment, but they keep promising that they will come.

**O**NE of the interesting parts of the follow-up work is that which we are doing right in the schools. I asked Dr. Nicholson to give me some medicines to be kept in the schools to be used there. She gave me the following supply for each of the three schools: boric solution, iodine, argyrol for sore eyes, fever mixture, lotion for pyorrhea, ointment for itch and ringworm, cotton, a medicine glass and medicine dropper; and, drawing upon my "Schoolboys' Help Fund," which has been sent to me by several interested friends in America, I bought a gallon of cod liver oil, which I am dispensing to the schools as it is needed. I knew some system must be inaugurated to insure this medical treatment being done in the schools. So I purchased a register for each school; wrote certain directions in the front of it; and gave it to the headmaster. Each day he asks all those who need treatment to come and he attends to their needs. Then he records each treatment in his register. At the end of each month, each headmaster gives me his report of treatments for the month, and I turn it over to Dr. Nicholson for her hospital records. It means that in each school we have an out-dispensary of our central Mission Hospital. The following is the summary of treatments in the schools, for the first month: itch—53; ringworm—59; sore eyes—8; fever—22; wounds—19; pyorrhea—20; cod liver oil—180; this makes a total of 361 treatments during the month in our Boys' Schools' dispensaries.

In addition to the above, we have special scales for the Boys' Schools; all the boys are weighed and height measurements taken once every three months, and the weights and measurements recorded in permanent registers. I might just say here that our schools are all government-



recognized and government grant-in-aid schools; and we find that the government is very much interested in this type of work and encourages it in every way.

Just recently, the traveling representative of Walter Bushnell & Company, a famous English optical firm, came to Bilaspur. He comes once or twice each year, and we usually have several eye patients for him to examine; quite a number have been successfully fitted with spectacles. This time, two of my teachers, a school peon, and a high school boy went with me to be examined. They all needed spectacles and the man took the orders, and so their eyes are thus being cared for. Some of them will not be able to pay for their spectacles themselves, and so I suppose I will have to draw on the "School-boys' Help Fund" again, in the hope that it may soon be replenished.

It is not hard to see the results soon after the operations and treatments have

been done. One father said to me, just three weeks after his son and three grandsons had their tonsils removed: "I see such a difference in their condition already. They always had colds, and were sniffing around; one boy usually seemed so lazy and tired; another always had a sore throat; but now they do not have any of those troubles." One little boy had had bad ears for four years, and could not hear at all with one ear; two weeks after his badly diseased tonsils were out, his ears were some better, and he was beginning to hear with that very bad one. The teachers say some of the "tonsillectomy victims" are already doing better work in school. The teacher who had his tonsils operated on says he is so much better, and it is scarcely three weeks since his were done. And, of course, the treatments for underweight, for bad eyes, for itch and ringworm, and all the other minor ailments, are bound to bring good results. It is a beginning, and we want

to keep it up. We feel it is a very important phase of our work. We do so want our school children and young people to have strong, healthy bodies, for it gives a much better foundation and chance to build that character and personality which we desire for every one of them, and for which our teachers are striving so earnestly and devotedly.

Yes, I know this is a mere "drop in the bucket," when we think of India with its millions of physically weak and diseased men, women and children. But it is a beginning. And if all our schools do this kind of medical examinations and follow-up work, there is sure to be a very pronounced result in, let us say, a period of twenty-five years. Further, we will have the satisfaction of knowing that we, even though in a small way, are trying to follow the Master's example in carrying on a ministry of teaching, preaching and healing.

## Hedge Rustlings

By CHARLES P. HEDGES

ON A TRIP, to Boangi last year I organized two churches. Paul Eala, an elder of the Monieka church was with me. That was my first experience at organizing churches and I had to go carefully and try to let the Spirit do the leading. How much easier it would have been to tell them just what to do and how to do it. But it was hard to keep still and let them do the deciding. After bringing the roll of membership up-to-date we had two daily periods of study for a week before we formally ordained the officers. The groups chose their own officers and thought they were following the Scriptures. They made an innovation that scared me. They chose the same number of women elders as they did men elders, as they did also for the deacons. I did not say that that was wrong. It may be that I did not do right in this, but I thought that they knew better than I their own customs and life. Was this the leading of the Spirit? At least I felt so and those groups had no doubts whatever that there was anything wrong in what they had done.

One group had some difficulty in seeing their responsibility to their own community. They chose as pastor, an old man who could not teach school. When questioned about a schoolteacher they said, "Of course we expect the Mission to furnish us a schoolteacher." They were told that they must provide for him themselves. The young folks came into the deliberations then and presented their claims so well that the older folks changed their choice of pastor to a younger man as pastor-schoolteacher. At first they thought they couldn't pay their pastor a salary. But when they agreed on a salary for the older man they quickly doubled it for the younger man.

There was one more lesson to give before the formal organization of the church. "Now what are you going to give for the regions beyond your own community?" The amount that they set was a tithe of the pastor's salary. We asked them if they thought that it was a fair amount and right to give so little, and were they willing to live in comfortable circumstances with such a hope for the future life when so many were still hungering for the Bread of Life. After deliberating over that for a couple of hours, they called me again and said, "Teacher, we do not know what to do, show us." I'd have been pleased if they had said an amount equal to a fourth of the pastor's salary. But as they pleaded with me to show them, I arose intending to say something to that effect, but how astonished was I when I heard myself say an amount twice the pastor's salary. Then I sat down. I tried to arise and say, "Excuse me, I meant just one-fourth that much." But my lips were sealed and I seemed glued to the chair. And what was my delight to hear them say. "We can and we will do it!" If that wasn't the leading of the Spirit what was it? His judgment was best. We ordained the elders and deacons and left them with our blessing. I went away from there humbled but happy.

For the year of 1929 there were added to Monieka's larger church roll by primary obedience twelve hundred and seventy-nine. Our aim for this year is not less than two thousand. We sent out from the mother church the first of this present year one hundred and one teachers and evangelists with the thought, "Two thousand this year for Christ."

The only marriages held legal by the government are the civil and native. The

former is very difficult to get and almost impossible to dissolve. The native marriage is an agreement established between the families of both parties by the passing from the groom's family to the bride's of suitable articles of value, like dogs, goats, knives, spears, anklets, etc. And the marriage thus consummated is as easily dissolved, that is, by the return of a like amount of goods.

The church accepts the native custom of the dot for marriage, but does not accept the divorce by mutual consent. So we're in a dilemma; if we accept the native custom only, we are liable to an easy divorce; but if we accept the civil, we make it almost impossible to have legal marriages. We're working on a contract which accepts the native custom, that is, passing the dot, to be signed by representatives of both families as well as by both bride and groom. It will specify how divorce can be obtained. We're hoping that this will be accepted by the government as a legal document.

Last month we baptized one hundred and five. After our convention we expect to begin visiting the small groups of Christians, baptizing the candidates, and perhaps organizing a church or two.

### Difficult to Square Practice with Teaching

In Patera a Mohammedan official sent some reading material to me—two books about Islam and Mohammed and several copies of *The Light*. The purpose of the magazine seems to be to knock Christ and Christianity as hard as possible. But I found two good articles written by Mohammedan men against the purdah system.

ANN MULLIN.

Damoh, India.

# Where There Is No Slowing Down for Hot Weather

By MRS. W. H. FONGER

**I**N RESPONSE to a request in February WORLD CALL addressed to young people's societies, I have received twenty packages from various states, and we feel very rich in materials. They came too late for this year's daily vacation Bible schools in the Philippines, but they will be used later. We have great demands for picture cards at Christmas time, for the churches like to remember their children in some way. We have received some things in the way of small toys (not hard to pack) and children's books which will be used for Christmas. Our chief richness consists of scissors, pencils, crayons, materials for scrapbooks, and plenty of Christmas cards to use as rewards for memory work and the like—all of these building toward our 1931 daily vacation Bible school.

During the first week in April more than twenty young people from our district attended a training institute in Laoag for preparing teachers for daily vacation Bible schools. The schools began the second week and continued for three weeks. We visited most of the schools and found some good work being done. There were eleven with a total average of 200 in attendance. There were twenty-four teachers, only seven of whom received any pay, and they are regularly employed Bible women. These teachers paid their way through the institute.

This is our fourth year of daily vacation Bible schools. We follow the courses planned by the Philippine National Council of Religious Education.

April, this year, was an inopportune time for the schools, we discovered, because of Holy Week and innumerable town festivals.

The week April 28 to May 4, I helped in a young people's conference, which was run on practically the same plan as student summer conferences in the States. We had about thirty in attendance besides the leaders. All the work was in English. They showed a fine spirit, seemed to have a splendid time, and cooperated with the leaders from the first call to morning watch to the last "lights out." The location of the conference was a new venture for us. Usually we have had them in the city, staying in dormitories. This year we were on the seashore, a mile or more from any town. There were three small houses where the girls slept, and the rest lived in tents or under the trees. Morning watch on the seashore goes deeper than in a city. The seats of our "auditorium" faced the sun as it dropped into the sea during our splendid vespers led by Dr. C. L. Pickett.

Our hot season is April, May, and June. During April we still have a monsoon wind that helps, in this part. Rains begin the latter part of May. This month, June, has been frankly hot. But now we are

getting a rain nearly every evening which makes cool nights. The next three months will bring us much rain. The record for this section was in July, 1911, in Baguio when 45.99 inches fell in twenty-four hours. We know how to be wet, but we also know how to be dry. We sometimes go from November 15 to April 15 without a drop of rain. That is not true of the whole Islands.

School opened this month, and it has been exciting, for every school is large and crowded. There are several grade schools, a high school of more than two thousand, a normal school of more than four hundred, and a brand-new junior college which is a branch of the government university. This is its first year, and they have 167 students. The large majority of the students above grade school are from out of town, so dormitories and rooming houses are numerous.

I said Holy Week interfered with daily vacation Bible schools. I know it is not hard to live through the entire Passion Week in America and hardly realize it, but not here. How deeply spiritual the Filipino Catholics are I hesitate to say—but they do not forget their special days. Palm Sunday is a big day, with many, many people going to church carrying palms. On Monday, Tuesday and Wednesday there are special services and a gradual increasing of excitement in the air. Houses are garnished in real holiday style, kitchens are stocked for the feasts to come, new outfits of clothes are sewed, and the stores buzz with last minute customers. Thursday and Friday no work is done anywhere, no transportation (except for the mail), and the food market moves near the church. Everybody is on a holiday. There are very long processions each evening with many people taking part, each carrying a candle. On Saturday people work a little, but not much. Easter Sunday is another holiday when nearly everybody has company, at least that is true in Vigan.

**A**PRIL 25 to 27 was the date of our annual Ilocos convention. Every April the churches of our two northern districts come together for a couple of days, and we are always inspired by the large group, the fine addresses, and the fellowship with our folks from Ilocos Norte. The annual October convention is for our local group and is more largely of a business nature. When the reports were all in and the final count made we found all of our twenty-one organized churches represented, meaning Ilocos Sur and Abra churches. It is customary to gather in the church which had made the most improvement in building during the year, and that easily gave it to Badoe, since they had just completed the roof on their new stone church. The new building is 60 by 28 feet with 12 foot walls. It is not very beautiful but is

large and cool and can be made very adequate to their needs. Church building and self-support were the two things most emphasized. We are sometimes worried in our district because the additions to the churches are not so numerous as in former years. There were ninety-three baptisms for the last six months. We are sorry to be losing some of our spirit of evangelism, but we are glad to see a new emphasis on stability. There is a strong desire for substantial buildings, good equipment, and also self-support. In 1920 there were but two permanent buildings in the district. Now there are eight. Ten years ago most of the buildings had only crude benches, and now the majority of them have a fair number of chairs and pulpits and tables. During the six-month period the churches raised more than \$1231, and our mission assisted them to the amount of \$1285.50, which makes our district just about fifty per cent self-supporting.

**O**UR mission has a dormitory for girls, and has 42 now. In our church we make a very earnest effort to reach these students. Our pastor is a graduate of two universities in America and takes well with these young folks. He was in the States eight years.

Our new chapel in Vigan will soon be completed and also our religious education center. Our chapel is about 28 by 60 feet, made of concrete, with red tile floor, and windows of small squares of sea shell, except one big, rather ornate glass window back of the platform. We have tried to make it look church-like, with some beauty in it. It will be used for worship only. It cost approximately \$5000. The religious education center is a two-story frame house of a type very common in this country, about 30 by 40 feet. It will be used for Sunday school, socials, week-day classes, and will be open daily to students. We have yet to plan and build a bell tower between these two. We sold our old chapel and a house here in Vigan, and that is the money we have to use for all this. We are very happy over our new quarters—at least we will be when we have finished with the worries of construction. We are making plans for our dedication service, when we hope to have a big fellowship and dedicatory service in the dialect in the morning, and an English service in the afternoon, with a baptismal service at night.

We are personally very, very grateful to all our friends. Some of your packages have been here a long time. Some were forwarded to us in Baguio and we brought them safely home in our old car—even though we did get stuck in a river for a little while. It is a big stream, bridgeless, and we drove up a little plank runway onto a bamboo raft. They stopped in what seemed almost midstream and we shoved off to plow through water to the shore.



# An Appreciation

By MRS. ANNA R. ATWATER

HELENA GILBERT passed from our midst on the afternoon of July 28, 1930. Her service to the church in its world-wide work has extended over a period of about twenty-eight years. It was most fitting that the funeral service should be held in beautiful Graham Chapel, a part of the Missions Building, on the afternoon of July 30.

She was the daughter of Mr. and Mrs. N. Gilbert, born in Danbury, Connecticut during her father's pastorate of our people in that city. He succeeded Dr. Jabez Hall as pastor of the Euclid Avenue Church, Cleveland, Ohio, and his family was still in that city when his life closed.

Miss Helena had a rich inheritance from noble parents and devoted herself to a great task. Hers was a great life. She came to the service of the Christian Woman's Board of Missions under the leadership of Mrs. A. N. Atkinson and Mrs. Helen E. Moses and continued in it and in the work of the United Christian Missionary Society up to the close of her life.

She never had the stimulant that comes to many of us as we touch the life of our people in great conferences and from the platform, but unassuming and modest, she did her work with a mighty stimulant



Helena Gilbert

of love and faith. We are glad to remember that she always lived and worked in the "sunshine of approval" of those of us who placed responsibilities upon her, almost if not quite, as great as we ourselves were carrying.

She was always to be depended upon. Her unusual knowledge of the work, her faithfulness to detail, her accuracy of statement, combined with perfect devotion, made her a helper not surpassed by any.

No one could work with her and fail to note that she had "a fine sense of right and truth's directness, meeting each occasion straight as a line of light."

She loved the missionaries. Many of them will recall with gratitude the loving, sympathetic, personal letters she sent them when we were out in the field work and they were eager for news and encouragement from the homeland. And they knew that she prayed for them every day. She suffered when the budgets were cut down and the workers at home and abroad could not do the things they had planned to do. Many a personal sacrifice she made to help meet the needs on the fields. She was noble in her stewardship of what she possessed of time and strength and means. All at the headquarters of the missionary society have a keen sense of her unflinching loyalty to them and of the largeness of her service. She will be greatly missed from the work. We are so glad that this year Miss Gilbert spent almost three months with our workers in Porto Rico. They were helped by her presence and will be shocked at the news of her sudden passing away.

Her home was in Indianapolis with her two sisters, Lida and Elizabeth. Home ties were close and dear. We must remember these and other dear ones, who feel this irreparable loss. May God comfort and sustain them and bless to us all and to the work of the kingdom the influences of this "splendid life spent in his service."

## Mrs. W. O. Darnall

By Mrs. Effie L. Cunningham

TO THINK of this name is to think of Christian cheerfulness, Christian faith, Christian service. Mrs. Darnall loved the church. She thought and planned and lived for its interests and victories. She did not grow old or out-of-date, for she kept her face toward the opportunities and blessings of expanding Christian life.

Mrs. Darnall and her husband made a Christian home in Lebanon, Indiana, that ministered to the church, then she continued that home which gave the daughter, Miss Nora Darnall, for service with our boys and girls in their development for Christ and his church. Besides Miss Nora, Mrs. Darnall is survived by three sons, James C. and Harry H., of Lebanon, and Dr. William L., commander in the medical department of the Navy, stationed at San Diego, California.

Mrs. Darnall greatly loved our organized mission work and freely gave herself in its ministry. She was treasurer of the Indiana Woman's Christian Missionary Society from 1894 to 1927 and was district secretary for a longer time. She was a member of the executive committee of the Christian Woman's Board of Missions for a number of years and faithfully served Bethany Assembly for a number of years.

## Not Ashamed of Their Ages

Since our Christian Home for the Aged at Jacksonville, Illinois, is the oldest Home for the Aged, its opportunities for service have been more far-reaching than any of them. During the thirty years of its existence it has sheltered guests from nineteen different states. The average number of years spent in the Home today is five.

The longest term was twenty-two years. We now have one who has spent fourteen years in the Home. There are fourteen over eighty years of age. Our oldest is Aunt Jane Wickersham, who was a charter member of the church at Fairfield, Illinois. She will be ninety-nine next February and is the pet of the household.

MRS. M. C. REDD.

Jacksonville, Illinois.



Annual Evangelistic Retreat, Commission on Evangelism Federal Council of Churches

Each year the Commission on Evangelism, Dr. C. L. Goodell, secretary, meets at Northfield, Massachusetts, for a three-day program and retreat. This year the Commission met June 18-20. Secretaries of evangelism, together with invited laymen from each religious body, work out in this period a common evangelistic program for the year. Dr. Goodell is fourth from left and Jesse M. Bader fourth from the right in front row.



## The Campbell Club At Yale

- By VIRGIL ELLIOTT

President Campbell Club at Yale 1929-30

ONE of the most successful years in the history of the Campbell Club has come to a close. Never before have so many Disciple students enrolled for work at Yale. Forty-three were studying in the Divinity School, one in the medical school, and another in the nursing school. The fact that so many are taking graduate work is significant in itself. It points to a better prepared ministry in the years ahead. Certainly the problems facing the work of the church are becoming more and more complex with the advance of our materialistic age. Realizing the seriousness of the situation, these young men at Yale, and also those in other graduate schools, have dedicated three or four more years of their lives to specialized training in the fields of religion, history and education, better equipping themselves to carry on the tasks of the church.

Nineteen different colleges were represented by the Disciples of Christ in the Divinity School this year. It is a fitting tribute to our beloved Bethany College that she leads the list with twelve loyal sons. No other college can boast such a representation in the Divinity School. Next in line of the Disciple colleges is Cotner College with five men in Yale. Lynchburg and Drake each have four men, while three men from California Christian College have journeyed across the continent to join the Disciple forces in this world-famed university in New Haven.

The Churches of Christ all over America have many reasons to be proud of the men who have studied in Yale this year. More prizes were won by the Disciples this year than ever before. Following is a list of these prizes:

Ross John Griffeth of Phillips University was awarded the "Two Brothers Fellowship" for the purpose of biblical study in Jerusalem. This is one of the highest awards made each year at Yale. Allen Jerome Miller of Johnson Bible College was one of the two men in the graduating class this year to receive his degree with honor "cum laude." He was awarded the Day Fellowship and will continue his studies in Edinburgh, Scotland, next year. He was also winner of a Fogg Scholarship at the end of the first semester. Leslie R. Smith of Cotner College received an Allis scholarship for work of the first semester. John Paul Pack of Bethany College won the first Downes Prize for the Junior class and tied for the second in the Mersick contest. These prizes were given for the best reading of Scripture and hymns and for the effective rendering of an original sermon. Virgil L. Elliott of Bethany College tied for the first prize in the Downes Contest for the Middle class, this prize also being awarded for the best reading of the Scripture and hymns. Eugene Milo Boshong of Butler College won the first prize in the Mersick Contest for the most effective rendering of an original sermon. This contest was for the Junior class.

The first meeting of the year was an annual reception in the home of Dr. and Mrs. John Clark Archer. It was a great get-together. Then an attempt was made to bring a varied program to the members of the Campbell Club. We were fortunate in securing some of the outstanding men in the religious world to speak at our meetings this year. Peter Ainslie brought a stirring message on Christian unity.

Finis S. Idleman, minister of the First Christian Church in New York City spoke to us of his work in that great metropolis, and also shared his opinions on such questions as were brought up by various members of the Club. H. C. Armstrong presented the plan of the Pension Fund and discussed all questions which were set forth by the students. Alexander Paul was the speaker at our missionary meeting this year. He brought us in contact with the latest happenings in the mission fields. Harry Minnick was another of our guest speakers this year. He is the minister of the Worcester, Massachusetts, Christian Church, and his message of the work of the Disciples in New England was interesting, as well as a paper which he presented on the Prophet Jonah. Another of our most enjoyable meetings was held when President Goodnight of Bethany College made his annual visit to Yale. We appreciate greatly the interest which President Goodnight shows in the men who are studying in the Divinity School. He always brings to us much news of the work of the Disciples and keeps us in touch with the progressive steps which are being made in the educational department of the brotherhood. This year he spoke also of the possibilities of Christian unity and the part which the Disciples can carry on in bringing about a more unified effort among all Christian people.

With those men who are leaving Divinity School this year we send our earnest prayers that their lives may be dedicated to that noble purpose of preaching the gospel to the whole creation and thus transform the lives of men everywhere, teaching them of "the Way, and the Truth and the Life."



# Speaking of Books

## Introduction to Art

A FINE saddle horse, an injured foot, an enforced vacation of three months in the solitude of a sick room and an odd paper weight that has been in the possession of Mrs. Cockrell for many years, all figure in the publication of the book *Introduction to Art*, written by Mrs. Dura Brokaw Cockrell, wife of Dr. E. R. Cockrell, president of William Woods College at Fulton, and former mayor of Fort Worth, Texas.

For twenty-five years Mrs. Cockrell taught art in Texas Christian University at Fort Worth, Texas. In that time she acquired a great fund of information in art and methods of teaching it. At different times in the last few years, she had planned to publish a book that would contain the experiences of her classroom work.

The human interest angle of the little foreword of the book is so unusual and so far away from the beaten path that it has attracted the attention of every reviewer who has read it.

In it Mrs. Cockrell says: "To Bay-Boy, my saddle horse, who, by making the supreme sacrifice while I was holding his guiding rein, provided the opportunity for this book to be written. On the evening of July 19, 1929, my husband and I were returning from a horseback ride, when, just as we were entering our own driveway, Bay-Boy, the horse I was riding, was struck by an automobile and killed. Escaped with only an injured foot which confined me to my room for three months, during which time I occupied myself by recording in permanent form the material gathered during twenty-five years of teaching."

In this interesting and illuminating book, Mrs. Cockrell traces the unending search for beauty from the days of hieroglyphics to this day of modernism. She shows art to be a living product of civilization, "a mirror of the time" in other words, and shows this in such friendly fashion that the reader will want to pursue the acquaintanceship.

Covering all the great art periods, she shows how one school developed after another, how logical are the transitions, how intimately the life of the time is reflected in art.

In a concrete, definite way, and in easy, informal style, the author discusses form, color, design, perspective, composition and technique under "Theory"; representation, interpretation, creation, decoration and correlation under "Practice"; the arts of architecture, sculpture, painting and the crafts under her vivid section "History."

After reaching her decision to complete this book, Mrs. Cockrell ensconced herself in an invalid's chair, called her stenographer to her bedroom, and there for three months dictated to her what she had accumulated in her quarter of a century of experience among her art classes.

The part that the blue glass paper weight plays in the production of this book is something that should not only appeal to the lovers of art, but also to the people who are impressed with the unusual. It was a Christmas gift from an uncle twenty-five years ago.

The paper weight is made the basis of a most unique introduction to Mrs. Cockrell's book, and is so artistically done that it leads one to delve into the remainder of the book with enthusiasm.

"I have a blue glass paper weight," says Mrs. Cockrell in the opening sentence of her first chapter. "It is beautiful and useful. It was given to me when I was so young that it seems I have had it always. I love the feel of it, the look of it, and the possession of it. I love to contemplate it, to enjoy it, to use it, to own it, and to hand it to someone else to look at and use and enjoy."

"Its color is the blue of the sky and the sea and a part of the land, the color that is more abundant than any other in the world, and the color that to many people is the most beautiful and satisfying."

"It is crystalline in shape, being made of geometrical forms with plane surface. It is a cube with the corners cut octagonally by rectangles and then again into triangles. These shapes are arranged in a well balanced manner. It is just the right size to hold in one's hand and to turn over and over."

"It has a smooth texture, and handling does not impair its polish. Hold it up to the light and it is so bright and clear that it gives one ecstasy. Place it in the shadow and it is so deep and rich that it gives one joy. It looks different in varying lights and reveals new beauties with every change of illumination. It holds the paper firmly on my desk when I am at work and gives me something to muse upon when I rest."

"Art is like that. It has form and color and texture and tangibility, and its development includes design and perspective, and illumination and composition. It is beautiful and useful, inspiring and instructive, and withal illusive."

Mrs. Cockrell is a graduate of Drake University at Des Moines, Iowa, where she

received her A.B. degree. She then attended Texas Christian University at Fort Worth, Texas, where she was given her Masters degree.

Since coming to Fulton, she has supplemented this with special journalism work at the University of Missouri, and this experience was a great aid to her in the compilation of material for her book.

When Dr. Cockrell became president of William Woods College, Mrs. Cockrell became the head of the art department of the same school.

## Worship for Youth

IT GIVES me a good deal of pleasure to commend to leaders of youth, the second volume of Mrs. Stacy's remarkably fine worship programs for young people called, *Worship for Youth*. The material in this book is planned so that it may be used by young people's departments of the church school, Christian Endeavor societies, Epworth Leagues, missionary Triangle Clubs and Circles, in fact in all kinds of organizations wherever worship programs for our young people are needed. The unusual feature of volume two is the radio dramas, several of them, requiring no memorizing or costumes, and suggesting living pictures with pictures illustrating the poses. Music for preludes of solos is provided.

The book contains fifty-two worship services covering the following features: Youth Adventures in Christian Service, Dressed in the Christian Armor, Heroes of God's Truth, Thanksgiving Service, Christmas Stars, Youth Roads to Happiness, Character Appreciation, American Heroes, Building a Christian Personality, Crusading for Christ, Commemorating Ideals, Vacation Ventures.

Twenty-five bits of choice poetry by outstanding authors will be found in this volume. Twenty-five new and choice stories selected from the best in literature will also be found in volume two. Twelve or fifteen choice instrumental musical numbers for processions, recessions, preludes of solos, are provided, together with a dozen choice musical selections.

Leaders of youth will find in *Worship for Youth*, Volume Two, by Mrs. Gussie Brown Stacy, a resource volume for program building that is rich, varied and stimulating, not only as resource material, but also as type and character of worship programs that are of largest value in developing the life of young people.

By the publication of the Acts of the Apostles in the Cheyenne dialect by the American Bible Society one more language is added in which the Scriptures have been printed by the society.

The translation work was done by Rodolphe Petter, a Mennonite missionary, of Lame Deer, Montana. The text was multigraphed by Mr. Petter and an Indian helper, Ernest M. Cheyenne, and then reproduced by photography.

## Books Reviewed in This Issue

INTRODUCTION TO ART, by Mrs. Dura Brokaw Cockrell.

WORSHIP FOR YOUTH—Vol 2, by Gussie Brown Stacy. Powell and White, Cincinnati, Ohio. \$2.00.

DISCIPLES OF CHRIST IN INDIANA, by C. W. Cauble (reviewed in July WORLD CALL) Meigs Publishing Company, Indianapolis, Indiana. \$2.50.

Any of these books may be ordered through the United Christian Missionary Society, Missions Building, Indianapolis, Indiana.



## Station UCMS Broadcasting

TO THE strains of "Lead On, O King Eternal,"

the entire force at headquarters, with a few friends, marched through the corridors and out onto the campus, on the morning of July 30, for a farewell service

in honor of Miss Dee Yoho and Miss Adaline Bucher, who have been so closely connected with the group at Missions Building and who now go, the former to Japan and the latter to China.

It seemed especially fitting that President Charles T. Paul of the College of Missions, Hartford, Connecticut, should be present to deliver the final word to these young women, as he has done through the years to departing groups from this historic building. Miss Yoho and Miss Bucher followed the time-honored custom of planting a root of ivy each, which will in time add to the beauty of the already ivy-covered walls of the building. Miss Berenice Andrews, of the religious education department, on behalf of the Girls' Club, very beautifully outlined the characteristics of the ivy as symbolical of the lives and mission of these girls as they go out from our midst.

It is interesting to note that during the year closing June 30, 1930, the receipts of the sales literature department of the United Society amounted to \$47,113.30. Readers of missionary literature will be informed, interested and good stewards of their possessions.

Dr. G. L. Hagman of Nantungchow, China, recently had an invitation from Peking Union Medical College to take charge of their X-ray department for a year. This is a deserved compliment to Dr. Hagman, and would be of great advantage both to him and our Mission, because of the advancement in knowledge and experience which it would afford him, but he feels that he cannot accept on account of the pressure of his work at Nantungchow.

On account of the disturbed conditions in China, Mrs. D. S. Corpron and two-year-old son, and Mrs. O. J. Goulter and three little girls, have left their station at Luchowfu on advice of the American Consul. It is not easy for two women to travel with four children, and the policy of the American government is to get people out before trouble comes rather than to send soldiers and gun boats to rescue them later.

Word comes from China of the illness of Miss Wenona Wilkinson at Luchowfu. Beginning with a bad sore throat called "spirokeets," she later developed typhoid

fever. Since no further word has come we are hoping that she is well on the way to recovery.

The enrollment last year in Kennedy School of Missions was seventy-six, which included five students in the College of Missions. The students represented twenty different countries and twenty mission boards. The Latin America department, under the leadership of President Charles T. Paul, assisted by Dr. Samuel G. Inman and Dr. Juan Orts-Gonzalez, was the contribution of the College of Missions to the Foundation. This department had an enrollment of seven. The College of Missions also had on its staff Professor Andrew F. Hensey in the Africa department.



Miss Dee Yoho

Miss Dee Yoho, assistant in the Leadership Training office of the department of religious education and field worker for West Virginia, has accepted a call for service in Japan. Miss Yoho began her work in the department September, 1926, giving half her time to West Virginia and general field work and half time to Ohio in children's work. During the spring of 1928 she was granted a four months' leave of absence to spend a semester at Yale University. Since then her time has been divided between the work in West Virginia and the Leadership Training office in Indianapolis.

Miss Yoho's undergraduate work was taken at Bethany College. She is the daughter of J. W. Yoho, minister for nineteen years in Huntington, West Virginia. Mr. Yoho has always been much interested in the program of religious and missionary education and it is perhaps through his interest and influence that his daughters, Mrs. May Yoho Ward, formerly with the department of religious education, but now in South America as a missionary, and Miss Dee Yoho, have given themselves so wholeheartedly to this work.

Miss Yoho goes to Japan equipped to work among young people and children and will soon find her place in the hearts of the people.

Word comes of the birth of Grace Ida to Mr. and Mrs. Hubert Cecil Sarvis of Osaka, Japan, June 24. Mr. Sarvis, who is a Y. M. C. A. secretary in Japan, came to this country several months ago for medical and surgical treatment, and we trust will soon be able to rejoin his little family in Japan. Mrs. Sarvis, as Amy Jean Robison, was a missionary under the United Society, and both she and Mr. Sarvis have rendered efficient and devoted service in the school and church of our Mission through the years.

We are reminded that July 1, 1930, was the twenty-fifth anniversary of the entrance of Stephen J. Corey into our national organized work, following a service of several years as state secretary of New York. Through the years Mr. Corey has endeared himself not only to Disciples of Christ but has the respect and love of a larger Christian fellowship around the world, while his name is a household word in every missionary home.

We follow with pride those who have left our ranks to go into other lines of service, and so it is a pleasure to note that, at its sesqui-centennial, Transylvania College, Lexington, Kentucky, conferred upon Robert M. Hopkins, General Secretary of the World's Sunday School Association, the LL.D. degree. Mr. Hopkins is a graduate of the University of Michigan and received his D. D. from Culver-Stockton College and Birmingham Southern College.

We are glad to have in the office for a short time Mrs. C. N. Downey, general field representative of the woman's organizations department. Until last year Mrs. Downey gave most of her service of thirteen years to the southern states, with an occasional visit to the northwest.

The faithful and efficient service rendered in these sections will now be available in a wider area.

We are pleased also to have in our midst Miss Virginia Young, recently returned on furlough from India, who is doing some special work in the missionary education department.

Yokichi Hirai, president of the Margaret K. Long Girls' School, Tokyo, Japan, sailed from Yokohama, August 8, for the Washington conventions. He comes as a delegate from the Japanese churches. Last June, in the annual convention of the Japanese churches, an offering was taken for the new National City Church amounting to sixty yen, or about thirty dollars. This will be brought to the convention by Mr. Hirai in Japanese coin.

(Continued on page 40.)



# What, Where, When and How

## A Guide to Home Mission Study

**T**HIS is the annual Home Missions number of **WORLD CALL**. How can it best be used in the education of our people in the compelling facts and consequent obligations of this mission of the church at home? Let us leave the children out, except to indicate some books for their reading and some for the guidance of their leaders, for the fall issue of *King's Builders* and the *Bethany Church School Guide* will better meet their program needs.

There is a wealth of material for the use of pastors and leaders of adults and young people in the Church Erection (August) and Home Missions (September) numbers. We recommend that three or four Sunday evenings or mid-week services be devoted to these studies of our own work in America during September.

### Church Erection (August **WORLD CALL**)

#### Posters:

Use "The Record of Church Erection From the Beginning"; Pictures in "More Leaves From the Family Album" (page 10); and "Then and Now" (page 14); "The Map of Indelible Dots" (page 24).

#### Sermon Material:

Editorial (page 3); Poem—"A Beatitude of the Church Beautiful" (page 7); Article—"The Miracle of the Ten Steeples"; Poem—"What Is the Church?" (page 39).

### Study of Architectural Helps to Worship

Article: "Why a Bureau of Church Architecture?" (page 6); Article—"Modern Trends in Church Architecture" (page 8).

### Home Missions (September **WORLD CALL**)

#### Posters:

Send to **WORLD CALL** for back numbers (especially September or February numbers) and cut out pictures of Home Missions work and workers. Front cover of this number would provide excellent central figure; or full page picture on page 12.

#### Sermon Suggestions:

Article—"Home Missions Today and Tomorrow" (page 6); and Article—"Religion In a Machine Civilization"; Poem—"The Task Is Ours."

#### Studies:

With Map (pages 24, 25) and high points from annual report of June, 1930, on page 24, an airplane view can be given; work among Mexicans in the United States ("Man, What a Chance!")

Rural Missions—"Montana Moves Onto the Missionary Map."

### Bibliography of Reading, Study and Resource Home Missions

*Blind Spots*, Leiper. (Race prejudice and how not to have it. A most excellent book and good reading.) Cloth, \$1.00; paper, \$.60.

*The Crowded Ways*, Charles Sears. (An introduction to the study of the city and its religious life.) Cloth, \$1.00; paper, \$.60.

*Survey of Service*, pp. 19-157. (If not read before, these pages touching the home missionary and benevolent work of our brotherhood, should be read.) \$1.50.

*Middletown*, Lynd. (The most thorough survey we have of the varied life of a typical American city. Will be in libraries.) \$5.00.

### Temperance and Prohibition

*Tiger! Tiger!* Honore Willsie Morrow. (The life story of John B. Gough, the great fighter for temperance, by a great woman novelist. Timely and stimulating.) \$2.50.

*Give Prohibition Its Chance*, Boole. (A good study book for groups of Christian women who would know facts and function as moulders of public opinion in this critical time. Good reading.) \$1.50.

### Education for Peace

*The Turn Toward Peace*, Boeckel. (A six-chapter study book with an accompanying pamphlet of leader's helps based on Mrs. Boeckel's former and longer book, *Between War and Peace*.) Cloth, \$1.00; paper, \$.60.

### The Negro

*Poems of Justice*, Thomas Curtis Clark. (An anthology of poems among which are some good ones indicating the craving for social justice felt by the Negro.) \$2.50.

*Negro Makers of History—1929*, Woodson. (Profusely illustrated. Will most certainly create respect for the Negro race.) \$1.50.

*The History of the Negro Church*, Woodson. (A very interesting history of the effect of church life and spirit upon the development of the North American Negro.) \$2.50.

*In Spite of Handicaps*, Bullock. (Brief biographies of Negroes who have achieved.) \$2.00.

*What the Negro Thinks*, Col. Robert Moton. (The principal of Tuskegee and successor of Booker T. Washington frankly reveals the feeling of the Negro race about

the attitude shown toward them by white countrymen. Prize book.) \$2.50.

### The Immigrant

*The Making of a Great Race*, Edward A. Steiner. (The growing culture of America as a result of religious thinking, racial inheritance and national tradition. A fascinating and challenging book.) \$1.75.

*Peter Menikoff*, Yankoff. (The story of an immigrant boy who became a much-loved and successful doctor in America.) \$2.00.

*Giants in the Earth*, Rolvaag. (The settling of the northwestern states by God-fearing Scandinavians. Good home missions background.) \$2.50.

### The Highlanders

*The Land of Saddle Bags*, Raine. (By a professor of Berea College, Ky., who learned his people from horseback as well as classroom.) \$1.50.

*The Happy Mountain*, Maristan Chapman. (Not a missionary story, but a charming story of mountain people as seen by a minister's daughter who was one of them.) \$1.00.

*The Home Place*, Maristan Chapman. (Delightful vernacular of the mountains for which a glossary is provided. Not specifically missionary but good reading.) \$2.00.

*Southern Mill Hills*, McDonald. (The human phase of the cotton mill situation by an educated woman who knows.) \$1.25.

### Benevolence

*Towed In*, Mrs. Gustine Courson Weaver. (Interesting stories about characters in our Old People's Homes. An outline of six programs will be available to use with stories in this book.) \$1.00.

### Mexicans in the States

*That Mexican!* McLean. (The best recent book on conditions and how the church helps meet them helpfully.) \$2.00.

*The Laughingest Lady*, Elinore Cowan Stone. (Deliciously funny experience of a new teacher of Mexican "third graders" in a public school of New Mexico.) \$2.00.

### Pioneering in Missions

*Bethel*, Millen. (The Kentucky hills and a blacksmith preacher who mended souls among them.) \$2.00.

*Blazing New Trails*, Archer Wallace. (A readable book of the men who took off their coats and rolled up their sleeves for the love of Jesus and fellow-men.) \$1.00.

*The Lantern in Her Hand*, Bess Streeter Aldrich. (Story of a pioneer woman on the prairies of the West. Such is the life of many women in home mission areas.) \$2.00.

*Pioneers of Goodwill*, Harold Hunting. (Stories of many different kinds of pioneers in America. Delightful black and white illustrations.) Cloth, \$1.00; paper, \$.75.

### Bulletin II—No. 9

Address all inquiries to the Missionary Education Department, Missions Building, Indianapolis, Indiana.

# Missionary Organizations

## Woman's Society

1930-31: *Sharing in His Power.*

Theme Hymn: *Lord, Speak to Me That I May Speak.*

## Young Matrons' Society

1930-31: *Sharing Him With the Nations.*

Theme Hymn: *We've a Story to Tell to the Nations.*

## Guild

1930-31: *With Him on the Way.*

Theme Hymn: *Where Cross the Crowded Ways of Life.*

Devotional Theme for 1930-31: "Continue Steadfast"—Acts 2:42-47.

Devotional Theme for October: "Remembering the Past—Build for the Future"—Phil. 3:12-16.

### September—Theme for Presentation—"Anchoring at Jamaica"

Aim: That our membership in the United States may be intelligently aware of the work being done by the Christian Church in Jamaica, and that there shall be sympathy and understanding of the effort of our sister churches there to bring themselves to self-support.

WE HAVE come in our study of the Caribbean Islands to the "key" of the Caribbean—Jamaica. It was more fitting than our forefathers realized, perhaps, the strategy of making Jamaica one of the first missions of the Disciples of Christ, for this island commands a very important place, geographically and racially in the area we have for our study and prayer during these months. For the future development of that area, it is important because it is the head of the Atlantic side of the Panama Canal. Added to this is the fact that it is one of the few islands where English is generally spoken, due to the fact that it is a British possession.

In 1858 the American Christian Missionary Society (at that time the only missionary society of our church chartered to do work in both home and foreign fields) sent to Jamaica J. O. Beardslee as one of the first three missionaries sent to foreign fields by our brotherhood. The work having been discontinued during the Civil War, was afterward undertaken again by the Christian Woman's Board of Missions in 1876.

Of the twenty-five churches and five other preaching points, we have in Jamaica, two are nearly to the point of self-support and the others are struggling hard to put themselves in that rank by 1936. These churches have a total membership of 3,500 and reach a larger circle of about 20,000 people. A very definite program of stewardship is being taught and practiced. These brothers of ours have not forgotten the past, nor should we forget them as they endeavor to "build for the future."

### Poem

"Where the Islands lie in the circling green,

Where mountain snows commune with sky,

In the marts of trade or in wastes between—

Brothers mine, ye shall not die;  
Drought and hunger may press you sore,  
Famine threaten and sword pursue,  
In the Father's house there is bread and more,

There's a heart of love that throbs for you."

—Selected.

"Arise in the strength I know ye bear,  
Set sail with hope on the yearning sea,

And come to the heritage yours to share,  
Brother with brother and free with free."

Prayer: *Open My Eyes That I May See.*

Consecration: *O Master, Let Me Walk With Thee.*

Hymn (with thought—"Continue Steadfast"): *Faith of Our Fathers Living Still.*

World Friendship: *Make Large Our Hearts* (see hymn inside front cover page of annual program booklet).

### Helps on the Program

1a. The travel talk on Jamaica will require ingenuity and the May number of *WORLD CALL* to make an interesting talk. See the map of the area on pages 24 and 25 of that issue. Outline Jamaica in red crayon; get a large sheet of white wrapping paper and make a rough outline sketch of Jamaica from map on page 9 of that issue. For a poster use this number of *WORLD CALL* and other back numbers, showing pictures of churches and ministers. Recent ones will be found with Mr. Yocum's article in September, 1930, *WORLD CALL*.

2. Besides the articles indicated in the "boxed insert," middle column on this page, see pictures on pages 9 and 10 of May, 1930, *WORLD CALL* and pictures of workers with Mr. Yocum's article, September, 1930, *WORLD CALL*. Information on these same workers will be found on pages 31 and 32 of the annual program booklet. Also in the leaflet, "In These We Find Hope for Jamaica."

3. The leaflet—"The Publishers of Glad Tidings" includes the interesting story of blind Daniel Taylor, whose story is given in the last part.

4. In the article by Mr. Yocum, "Jamaica Takes Seriously Plans for Self-Support," is indicated the splendid way in which our preachers and consecrated laymen are working toward the time when they will no longer ask help from the churches of America. This is not going to be an easy thing to do. It is fitting that our oldest mission field should be the first to be able to walk alone.

Helps for the leader of the worship service are carried on the page on which the devotional study for the October meeting is found.

### Topics for Presentation

(Theme thoughts found in Annual Program Booklets.)

1. a) "Lights and Shadows in Jamaica," in May, 1930, *WORLD CALL*, page 9.
- b) "Jamaica Takes Seriously Plans for Self-Support," by C. M. Yocum in September, 1930, *WORLD CALL*.
- c) Book—*Survey of Service*, pages 477 to 485.
2. a) Leaflet—"In These We Find Hope for Jamaica," Edith Eberle.
- b) Article—"Another Hand Across the Sea," May, 1930, *WORLD CALL*.
- c) Annual Program Booklet—Devotional Section, page 31.
3. a) Leaflet—"Publishers of Glad Tidings."
- b) Article—Mr. Yocum in September, 1930, *WORLD CALL*, section regarding G. N. Penso and Mr. Hunt.
4. a) Article—Stephen J. Corey, page 12, August, 1929, *WORLD CALL*.
- b) See aforementioned article in September, 1930, *WORLD CALL* by Mr. Yocum—that part in which he indicates the progress made by churches toward self-support.

### Appropriate Hymns

Opening Worship: *Praise God From Whom All Blessings Flow.*



# Programs for October

## Circle

(For unmarried young women 18-24)

October Topic: *Buenos Dias!*

Worship Theme: *Friendship.*

## Senior Triangle Club

(For boys and girls, ages 15-17)

October Topic: *What Does the World Owe to Christian Leaders?*

Worship Theme: *The Possible You.*

## Intermediate Triangle Club

(For boys and girls, ages 12-14)

1930-1931: *Trails of Discovery in Mountain and Bayou.*

FOR your Fellowship Period have string music if possible—guitars, kuleles, mandolins, etc., and make a real song festival of old and familiar songs and hymns. Avoid popular music because there will be those who are not familiar with the words. This is a characteristic form of entertainment in Porto Rico and in all Spanish-speaking countries. Perhaps you can arrange for a Spanish song or two, such as "La Paloma," "La Golondrina," or "Las Cuatro Milpas." The young people in Porto Rico do not play many games such as we enjoy at parties. Of course, the Americans have taught them many of our games and some of the young people like to enter into them. They enjoy poems and stories and impromptu debates on funny subjects. They conduct the latter admirably with long words and plays on words. If you decide to have poems or stories or a debate it would be fitting to make friendship the theme because it should be stressed in our relations with our neighbors in these island possessions.

## Welcome Speech

ON BEHALF of the young people of Porto Rico who feel very highly honored by the presence of you, our friends from the United States, I want to bring a few words of welcome. We are most grateful to you for your interest in us and we trust that you will feel repaid for your visit. It shall be our pleasure to make you as happy as possible while you are here and to give you a clear picture of our life. We expect you to become so pleased with the charms of our island home that you will decide to stay with us where beautiful Nature with her tropical fruits and feasts for the eye speaks to you the year around. May you be happy with us and may we enjoy together our beautiful fellowship together in Christ our Lord.

The following verses are appropriate to the theme of the year's lessons. When the hymn, "Open My Eyes" is not used this "Prayer" might be substituted.

Lord, in this hour of tumult  
Lord, in this night of fears,  
Keep open, oh, keep open  
My eyes, my ears.

Not blindly, not in hatred,  
Lord, let me do my part,  
Keep open, oh, keep open,  
My mind, my heart!

HERMAN HAGEDORN.

## What is Important to You?

A SHORT time ago a new book, *Important to Me*, by Margaret Slattery came from press. A group of young people standing before a window in which these books were displayed attempted to guess what the author had selected as of importance to youth. After repeated guesses and imaginings, a copy of the book was purchased. The group eagerly scanned the chapter headings.

*My body is important to me* for I can never get away from it. Self may be wonderful to live with—happy, strong, courageous, able to meet joys and sorrows; or it may be weak, critical, complaining, rebellious, unable to find joy without finding something wrong with it.

*My mind is important.* Have you convictions about right and wrong, about things that lift to a higher level and those that pull down? What are you putting into your mind? What are your friends putting there? Is your mind a mere dumping ground?

*My spirit is important to me.* There is more than body and mind—for there is something that triumphs over both. The spirit in which you meet life is important. Is it a glad, courageous, unselfish spirit or is it dull and complaining?

*They are important to me.* The people who share life and make up the world are important. Look at your companions and say this thoughtfully—"They are important to me." If you say it honestly some may have to go.

*Religion is important to me.* Every religion has been lived and it demands life. Jesus Christ lived, and it is a life that has endured through all ages. What effect would it have if it were reproduced in your life? *The church is important.* The church that has ever been the guardian of the best through all centuries.

*Am I important to anything?* You are important to everything. You can hamper progress or you can move it forward. Take an honest clean look at yourself and say—"To my home and school, to all my fellow-men, even to God, I am important."

## Questions for Discussion

What are some of the essential qualities or characteristics of a Christian leader? List these qualities in the lives of these Christian leaders we have studied.

In the work which you are planning to do does service to others have a place?

Will the world be happier and better because you have chosen this particular work?

IT WOULD be fitting to have this meeting before an open fireplace with a setting as much like that of a mountain home as possible. If you desire to serve refreshments, pop corn or apples would be appropriate. A period of group singing of old songs that all know might be enjoyed in your Fellowship Period. In such case a good leader should be chosen in advance so that he might have a number of good songs in mind and might lead the group in a happy and "peppy" and well-planned hour.

Before the poem "America Triumphant" provided for in your Trails, the following brief story of one of the pioneers may be told. J. T. McGarvey was one of those pioneers who seemed fairly to rejoice in a tilt with obstacles.

For a number of years Hazel Green Academy could boast the possession of only one cow—the highly valued but solitary Molly Clarke. Mr. McGarvey did not allow the many problems of administration which besieged him every day to cause him to lose sight of the fact that one cow was not enough. He knew that his boys and girls needed milk and plenty of it. Now Mr. McGarvey was always cheerful, enthusiastic and optimistic. His optimism brought results—and cows—twelve of them—sleek Jerseys, which provide for the school an abundance of milk and real butter.

Many are the students that have gone forth from Hazel Green with kind thoughts for the school and what it has done for them. To many of them the memory of Mr. McGarvey is a benediction and constant inspiration. A promising, stalwart senior said one day to his teacher, "I don't know what would have become of me if Mr. McGarvey hadn't gotten hold of me. I was up to every kind of meanness under the sun." Many young people could echo that same tribute.

Provision is made at Hazel Green each year whereby a number of worthy, ambitious and promising students are enabled to enter or remain in school by a careful distribution of scholarship funds. Students receiving scholarship assistance are required to pay a part of the cost of their education in service. The boys do the janitor and farm work; while the girls do the housekeeping, dining room, kitchen and laundry work. The number of girls receiving the benefit of these funds is greatly in excess of the boys.

# Devotional Study for Adult Organizations

Theme: "Remembering the Past—Build for the Future"—Philippians 12:16

IT IS in the nature of man that he finds it difficult to make plans for the future and to apply himself to the working out of today's problems when he remembers the past. So it is a most courageous and godlike thing to be able to build for the future and yet conserve the best in the contributions of the past.

Very often in our Christian work we find ourselves betrayed into the same weakness as shown by the children of Israel as told in the third chapter of Ezra. Cyrus, the king of Persia, had given them permission to go back to Jerusalem and rebuild their temple. We read, "All they that were come out of captivity unto Jerusalem appointed the Levites some twenty years old and upward to have the oversight of the work of the House of Jehovah. . . . And all the people shouted with a great shout when they praised Jehovah because the foundation of the House of Jehovah was laid."

But now mark what else was happening at the same time. "But many of the priests and Levites and heads of fathers' houses, the old men that had seen the first house, when the foundation of this house was laid before their eyes wept with a loud voice; so that the people could not discern the noise of the shout of joy from the noise of the weeping of the people."

It is a most natural thing that the older men who remembered the departed glories of the former temple and being come to the age where their powers were no longer equal to the task of building, should weep. But it is also a natural and a hopeful thing that the young men from twenty years and upward were appointed to the rebuilding of the temple and should be the ones whose vigorous young voices shouted with joy.

We are glad to read in the *Forty Years of History* by Mrs. Ida Withers Harrison that when the Christian Woman's Board of Missions was organized in 1874, "upon the basis of \$430 and no assured income in sight," these women of faith began immediately casting about in their minds what manner of work they should undertake. Mrs. Maria Jameson, the first president, said in her first formal address, "We have decided to work this year for Jamaica (a work begun and later abandoned by the American Christian Missionary Society). Let us concentrate our thoughts, efforts and influence upon raising sufficient money for that object. Let prayerful anxiety stimulate our ingenuity, let us carry it in our thoughts, and what our minds find there to do, let us do with all our might."

By the second year their funds had reached the required \$1,000 so they sought a missionary and found him in W. H. Williams of Platte City, Missouri, a graduate of a medical college. Among the instructions given to him and his wife was the following: "As it is not the intention of the board to protract their labors in

Jamaica for a long period of time, they desire to plant self-sustaining churches there." They sailed from New York the latter part of January, 1876 and Mr. Williams began at once to encourage and build up the half-dozen congregations that he found still existing without a minister for ten years since the A. C. M. S. had been forced to resign the work. It is stated that from the first Mr. Williams taught the people the important lesson of self-support, impressing upon them the duty and habit of systematic giving to the support of the church. They accepted this cheerfully and almost without exception each pledged a definite sum weekly for repairs and current expenses.

A half century and more has elapsed since Mr. Williams started this work, but such is the poverty of the people that it has been difficult to attain this ideal so long ago projected for that field. In 1929, however, with the sympathetic guidance and advice of Stephen J. Corey the Jamaican Convention voted to endeavor to come to self-support within six years.

Perhaps no one can understand who has not seen the conditions under which our work is carried on in Jamaica, the mixture of timidity and discouragement with that of optimism and hope which possess the preachers and elders of the Jamaican churches as they faced the necessity for "building for the future while not forgetting the past." It will mean that these fine Christian brothers of ours will have to tax every bit of ingenuity and patience they possess in order to build deep and well, without help from the homeland. But such is our confidence in their fine Christian spirit and their consecrated lay leadership as well as their resources of efficiency within the younger trained leadership, that we firmly believe they will succeed in their endeavors.

## Let Us Pray

May we be given the inspiration of remembering the fine things of the past and convert those memories into building stones for a bigger and more permanent future in our Christian work.

May we remember sympathetically and lovingly our brothers and sisters of Jamaica as they face the almost overwhelming task of coming to self-support within the next five years.

Let us remember the one missionary family, that of Mr. and Mrs. Leslie Matson, who in loneliness and often in discouragement have endeavored to give the wisest and best possible leadership to our Negro brethren of Jamaica during these years.

Shall we pray for wisdom and guidance for the executive committee of our Jamaican Mission which is so manfully planning and devising ways to fulfill the trust imposed on it?

Shall we remember George Penso, consecrated layman, as he comes to our people in convention assembled at Washington, D. C., that he may inspire us to greater friendship and understanding for his people?

Shall we remember Oswald Penso who, with his talented wife, is beginning his pastorate at the Duke Street Church this autumn?

Shall we not remember Isaac A. Henderson and Cyril Robertson, the young men who are in training at Hiram College and Southern Christian Institute, and others of the Jamaican young men who look forward to the consecration of their lives to their own country and the service of Jesus Christ?

## A Selected Prayer:

"Forget them not, O Christ, who stand Thy vanguard in the distant land. In flood, in flame, in dark, in dread, Sustain, we pray, each lifted head. Exalt them over every fear. In peril come Thyself more near. Thine is the work they strive to do Their foes so many, they so few. Be with Thine own, Thy loved, who stand Christ's vanguard, in a storm-swept land."

## Interesting Facts About Jamaica

FOR "milestones" in regard to our own work in Jamaica see the inside cover page of May, 1930, *WORLD CALL*.

The original Indians that inhabited Jamaica were exterminated in less than fifty years by the Spanish conquerors.

Jamaica has only two per cent pure white population, about sixty per cent pure black and about thirty-eight per cent of mixed color. The black men were brought into the country as slaves in the sixteenth century.

The slave trade was abolished in 1808 and the slaves set free in 1834. It is said that on the night before the emancipation act was to go into effect, 300,000 African slaves climbed the mountainsides of their island prison home in order that they might face the sunrise from the mountain peaks on the morning of their emancipation.

The government states that on the average the laborer engaged in agriculture receives 60c a day; domestic servant, \$2.00 per week; while those engaged in trade, receive \$1.75 per day. The mass of the people are very poor.

Only 53 $\frac{1}{10}$  per cent of the population can read and write. Lack of good schools has made it seem wise for our young Jamaican Christian leaders to be trained at Southern Christian Institute, Edwards, Mississippi, and to take their postgraduate work at some one of our church colleges.

The moral tone of the people is indicated when one considers that 72 $\frac{1}{10}$  per cent of the births are illegitimate.

There are about 10,000 Hindus in



Jamaica and to some of them our mission in India sends the weekly Christian paper printed on our mission press in Jubbul-pore, India.

### Books on Jamaica

*Where the Twain Meet*, by Mary Gaunt, 1922. A story of the old slave days in Jamaica with an interesting study of the

interplay of races in that island during the year.

*Black Roadways*, by Beckwith, 1929. A study of Jamaican folk life, \$3.00.

The above two books can be ordered through the United Christian Missionary Society but can also be obtained in most cities and large towns in the public libraries.

## Echoes From Everywhere

### Full-up In Cleveland

In the Cleveland Christian Home at present there are forty-six boys and fifty-two girls, twenty-eight under three years of age. We were unable to receive 200 who applied for admission, but they were referred to other organizations here.

Seventy-five of our boys and girls attended public schools last year and twenty-five were able to attend the kindergarten at the Home.

MRS. ANNA N. GARVER.

Cleveland, Ohio.

### A Temptation Not Peculiar to Africa

Our last institute for the evangelists was very successful. They remained at the station for three weeks of school and Bible classes. Miss Tessie Williams taught French and a Bible class, Miss Hattie Mitchell gave some normal courses, and I taught arithmetic, singing, and conducted an afternoon school for their wives.

The women in some of their meetings told us of their trials and some of the temptations they have to meet. The trading companies all around us are wanting men who can read and write and, as ours is the only school around here, they draw heavily on our force of teachers. Of course it is a big temptation to them to go where they are much better paid, and their relatives urge them to do so. As the husband has to make continual payments to the wife's family, it is hard to refuse to listen to this temptation. These women also spoke of the lure of pretty clothes. We can all understand that, especially when we see the brilliant calicos displayed at all the company posts, a dress of which costs two or three months' wages!

EVELYN UTTER PEARSON.

Mondombe, Africa.

### Substantial Interest Shown in Home

Since the opening of the Florida Christian Home there have been 127 admissions and at present there are fifty-six guests. We have eleven crippled, two in wheel chairs, one blind, and at present the health condition is very good. Our family represents nineteen states and three countries.

The past year was one of great joy in splendid religious, musical, special-day programs and treats given by our local friends and churches and we owe a great debt of gratitude to all those who give

so generously of their time, talent and means.

A dream of our beloved past general secretary, J. H. Mohorter, was realized when our good friend, T. E. Robinson of Elyria, Ohio, sent us a check to remodel our kitchen and buy new equipment. Another good friend, Edwin Gould of New York City, gave half toward the new heating system and half toward the new dishwasher. Mr. Gould also doubled his annual gift this year after hearing of the cut in our budget. J. C. Myers of Ashland, Ohio, sent a check to furnish our dinner last Christmas. Donations of preserves, jellies and canned goods were much appreciated, as were the gifts of clothing and supplies.

The missionary society of the Home reached its aims before the end of the missionary year.

MRS. BESSIE C. REASOR.

Jacksonville, Florida.

### South Gate, Nanking Work Commended

The Methodist church has one of the best, if not the very best, program of religious education of any religious group in China. Recently their Religious Education Curriculum Committee, which is composed of representatives from all parts of China, met in Nanking. The following paragraph, taken from their report published in the *China Christian Advocate*, is much appreciated: "The Curriculum Committee had an opportunity to see a concrete demonstration of the results of such a conception in one of the neighborhood Sunday schools run under the direction of Mrs. Edna Gish and Mr. Shao of the Christian church in Nanking. Three such schools are carried on Sunday afternoons within a radius of a half-mile of each other and with an enrollment of about 600 pupils. This in addition to the morning church school. Space will not permit a description of the wonderful work being done here. Through the skilful use of stories, activities related to the life of the child, opportunities for expression, religion becomes for these hundreds of wriggling youngsters a life-experience. Think of the results in life of youngsters like these voluntarily deciding to provide a tea stand for coolies during the hot months, and carrying it through."

We have cause for considerable pride in our work at South Gate under the leadership of Mrs. Gish and Mr. Shao Ching-san, which is so highly commended by such competent observers. Robert M. Hopkins likewise made very enthusiastic and com-

## In Memoriam

Mrs. Lucilla Fullenwider, June 27, 1930, Mechanicsburg, Illinois. Devoted member of church and missionary society. Age 76.

Mrs. Nellie Atkinson, May 29, 1930, Cameron, Illinois. Charter and devoted member of missionary society.

Mrs. Mack Watson, July 2, 1930, Bonham, Texas. Faithful and devoted member of Christian Church and missionary society.

Mrs. Lucy Stoler, May 25, 1930, Age 79. William Stoler, July 9, 1930, Jacksonville, Florida. Age 81. Formerly of Bradford, Indiana. Both devoted church members and missionary workers.

Mrs. Elizabeth Marksbury, July 11, Maywood, Missouri. Faithful member of the Emerson Church for seventy years. Age 85.

Mrs. H. E. Sheets, Pittsburgh, Pennsylvania. Devoted member of the Knoxville missionary society.

Mrs. Z. E. Burkett, Pittsburgh, Pennsylvania. Faithful member of the Knoxville Church.

Mrs. Mary Jane Cale, June 25, 1930, Poseyville, Indiana. Devoted member of the church and missionary society.

Mrs. J. H. Falls, July 21, 1930, Kent, Ohio. Wife of the minister of the Church of Christ. Superintendent of a department of the Sunday school, and interested and devoted to missionary society and every good work of church and community. Age 46.

plimentary remarks about this work when he was in Nanking last January.

EDWIN MARX.

Nanking, China.

### A Varied Ministry

At the beginning of this month there were sixty-one girls and fifty-three women in our Home at Kulpahar. During the month one of the older women died of heart disease, leaving a son in Damoh and a daughter here. On the last day of the month two girls were sent to Bilaspur to be married. At the same time two girls were sent to our sanatorium at Pendra Road where we hope a few months of rest and proper care will restore them to health and strength.

LUCILE FORD.

Kulpahar, India.

### An Honored Guest

We feel deeply honored to have Mrs. J. K. Hansbrough, of St. Louis, as an overnight guest in our Home. Her long years

of faithful service and loving interest in the work of the National Benevolent Association have endeared her to many hearts. Her eighty-five years have not caused her to lose out for she keeps in close touch with those who are actively engaged in the work and her words of approval and commendation are considered valuable.

This visit was made possible by the kindness of Mrs. J. B. Dunkerly, who has been a member of the Christian Orphans' Home Board for many years, and Mr. and Mrs. Byrum, who came to bring her. Their visit was a joy to all for they not only showed themselves happy to be with us, but made us all happy by their spirit of good fellowship, and their lovely music.

MRS. M. C. REDD.

Jacksonville, Illinois.

### For the Uplift Of the Community

Our Community Welfare Institute here in Luchowfu, which the Christians have organized seems to be quite thriving at present. The playground work is very popular and is proving a most interesting project. Both the churches as well as the Women's Center have playground equipment, and the Girls' School is now adding some for the use of its own students and, at specified times, for children living in the neighborhood. We have health meetings once a week at the Women's Center in connection with the playground. The student nurses from the hospital conduct these meetings and after a talk on hygiene give simple treatments for common ailments. A week-day religious meeting for the children is also held once a week. We need a well-trained Chinese director for this work. In the meantime I have seventeen hours of playground work a week—only I suppose I should call it play rather than work. A half-day school for women has been opened at the Women's Center, with an enrollment of twelve or more women. The course includes Chinese, English (the latter one hour a week), and several branches of domestic art and industry. There are also Bible classes and a newly-organized Christian Endeavor society for women. The game room for women is proving an attraction. The women's reading room is not as well patronized as the men's, presumably because of the greater amount of illiteracy among women, and the interference of home duties with outside interests.

Luchowfu, China. LYREL TEAGARDEN.

### Groups at Marion Home

A prayer service is held at the Emily E. Flinn Home for Aged Disciples every Wednesday evening, with an average of eighteen present, and frequent entertainments are enjoyed in the varied programs provided by missionary societies, W. C. T. U. and social clubs. Many all day meetings are held by rural and city churches in the Home, the different groups furnishing bountiful dinners as well as inspiring programs.

MRS. E. C. CAFFEE.

Marion, Indiana.

### Mr. Sorrell's Death

We are all feeling sad these days on account of the very sudden death of Mr. Sorrell. He was a big strong fellow, one of the last that one would think would have had many attacks of appendicitis, though it had never been diagnosed as such. He was taken sick on Monday, and operated for appendicitis on Friday, though his symptoms were so peculiar that the doctors could hardly agree that it was the proper thing to do. The operation was too late, the appendix had ruptured and peritonitis had developed. All our missionaries in Nanking met for prayer and were joined by many Chinese friends, and constant prayer was made for his recovery for four days, but Monday evening at nine he left this world. Mrs. Sorrell and their little five-year-old boy, Jimmy, are surrounded by friends here, but still these friends are not old friends and relatives, and China is not home. It is very hard for them. Mrs. Sorrell is returning home immediately.

STELLA TREMAINE.

Wuhu, China.

### Becoming Members Of the Church

Four of the children in Southern Christian Home united with the church during the last year. There are only fifteen of the younger children who are not now members. The First Christian Church Bible School not only shows our children every attention, but pays their car fare to and from church each Lord's Day—a wonderful help to the Home financially. Twenty-three of the children are partially

clothed by Sunday school classes, Christian Endeavor societies, missionary societies and some individuals, providing just as pretty and attractive clothing as they would for their own children.

SUE STEINER HOOK.

Atlanta, Georgia.

### The Convention In China

The churches identified with our group held their Annual Convention in Nanking April 23-26. It was most encouraging and was one of the best conventions that has ever been held. The program was well prepared and went off without a hitch. On each day in the forenoon there was a main address on a subject of primary importance followed by a general discussion of the topic. The outstanding one in these addresses was that by Lee Hou-fu on the subject of "Christian Stewardship." Mr. Lee's address and the discussion which followed showed that there is a growing consciousness of the importance of this Christian principle.

Two of the other addresses were "Methods of Evangelism and Standards for Church Membership" by Frank Garrett, and "Christian Life and Character" by the writer. These three topics are the ones that comprise the threefold aims of the Five-Year Movement which has been undertaken by our churches.

During the afternoon sessions the convention divided into sections for conferences on evangelism, medical work, educational work and religious education.

EDWIN MARX.

Nanking, China.

### Science and Superstition

While our teachers were in Mondombe for an Institute, we had a slight earthquake. Most of them had felt but one other in their lives. They said the heathen would think that God meant to destroy them right away.

We told them there were natural causes for all these things and they were eager to learn about them but they have no the foundation for such study as yet. The Congo Christian Institute is making a start in this direction for we know a study of elementary science will help drive out many of their enthralling superstitions. We begin to understand the meaning of "I am the Light of the world."

These people are in terrible bondage to their belief in evil spirits. We wanted the evangelists' wives to leave their babies at the girls' boarding school while they attended classes but they indignantly refused because they knew these girls would put evil spirits into their children. A few weeks later when Dr. Pearson and I spent the day and night at a nearby outstation, we left our children with Miss Mitchell and Miss Williams. The women were surprised and shocked. Why did the Pearsons leave their children with those other women? Didn't they know that they could kill them with evil spirits?

EVELYN UTTER PEARSON.

Mondombe, Africa.

## Hidden Answers

1. Who is George H. Stewart and what has he done?
2. In what halls will the Washington conventions be held?
3. What is the WORLD CALL cover contest?
4. What are some Home Missions activities carried on by the Disciples of Christ?
5. What three words are to be stressed this year in evangelism?
6. Where is work being carried on among Mexicans in the United States?
7. What is the new financial policy of the Board of Education?
8. What far-reaching program is being undertaken in Jamaica?
9. What is the three-fold ministry of the Boys' School in Bilaspur, India?
10. How did the people in Boangi, Africa, surprise Mr. Hedges?
11. Who is the new head of the promotional department of the United Society?



# Chinese Luncheon at Wabash

By L. PERES BUROKER

**A** MOST interesting missionary meeting was held recently at Wabash, Indiana, when the July division of the women's missionary society presented Miss Dorothy Cheng, daughter of the Vice-Minister of Commerce in the Chinese Nationalist Government, and a graduate of the Christian Girls' School in Nanking, at a luncheon, "An Hour In China."

Early in the forenoon of the day of the meeting, Miss Cheng arrived in Wabash from North Manchester, where she has been in college for the last three years, and with the help of some of the Wabash ladies prepared real Chinese food for the luncheon.

The luncheon was served in true Chinese fashion, the only noticeable lack being that of chopsticks, which the ladies were unable to obtain. This lack, however, was met by Miss Cheng who went from table to table, showing each of the one hundred and four guests how they were used.

Following the luncheon, Miss Cheng spoke of her own experiences with missionaries and her observations of their work.

"I am often asked," she said, "as to the cause for the anti-foreign feeling in my country. The answer is that while you have sent missionaries to China you also have some representatives there who do not live the kind of lives the missionaries do. If they were all like the mis-



Miss Dorothy Cheng

Whose gracious personality has won her many friends in this country.

sionaries there would be no anti-foreign feeling.

"The missionaries mean much to my country. They have established schools and hospitals, and have opened the way to a new day for my people. I am a graduate of one of the schools supported by this and other churches of the Disciples of Christ, and I want to express my appreciation of what Christian missions have meant, and mean, to me.

"Missionaries are both wanted and needed in China. They are all finely educated and trained, and the church is sending out to my country the very best of its men and women. My people are grateful for their coming and missionaries are still needed in China to give direction to the work.

"And we must not forget that the big thing back of the missionary enterprise is the command of Jesus to 'Go into all the world and preach the gospel.' If we believe in him and love him, we can do nothing else than obey him!"

Of Miss Cheng, L. Peres Buroker, minister of the Wabash Church, said, "She is one of the most charming and gracious persons the people of Wabash have ever had the privilege to entertain. She instantly makes friends, both for herself and the cause of Christian missions."

In September, Miss Cheng will enter Columbia for her final year of training in American schools, after which she will return to her own country, where she plans to devote herself to work among the women and girls.

## Helen Butchart Dies

By Alexander Paul

**A**S ONE stood by the bier containing the beautiful form of Helen Butchart, the daughter of the late Dr. James Butchart and Mrs. Butchart, formerly of China, the first impulse was to long for the power which Jesus had, when he took the damsel by the hand and commanded her to arise. Standing there alone in that silent room in Eureka, Illinois, on July 15, and allowing my thoughts to turn back almost twenty years to Luchowfu, China, I saw Helen as a little babe in her happy home; saw her as she became a little older and dearing herself to all the friends and especially the Chinese who loved the little foreign girl with her happy smile and bright eyes.

Then my thoughts turned to that day in 1916 when in Nanking the first great sorrow entered the home and the beloved husband and father left his little family and passed to the great beyond. In his going not only did his own dear ones suffer an irreparable loss, but the Christian cause in China lost one of the best equipped medical missionaries it ever had. The brave mother struggled along in China for four years, after losing her husband, serving unreservedly in our Christian Girls' School in Nanking and the school for missionaries' children in Kulung. She and her four children then returned to America. Helen had completed

her sophomore year in Eureka College last June. Not only was she an "A" student, but one of the best girl athletes in college.

The love and sympathy of all who knew Helen and her loved ones will go out to the bereaved family and we shall be asking the loving Father to be very near in the lonely days which must be met. Helen's memory will be one of winsomeness and she will not be forgotten. With the poet we can say,

"Something beyond!

The immortal morning stands above the night, clear shines her prescient brow;

The pendulous star in her transfigured hands,

Lights up the New—"

## Pension Fund Announces Winners of Poster and Essay Contests

**F**IRST PRIZE in the Poster Contest sponsored by the Trustees of the Pension Fund has been awarded to Frank C. Averitt, a member of the Linden Avenue Christian Church, Memphis, Tennessee. Second and third awards were given to John R. Boxley, Jr., of Nashville, Tennessee, and Mrs. Ray L. Six of Norman, Oklahoma, respectively.

Mr. Boxley was winner of the WORLD CALL cover contest in 1929, his cover being selected for the religious education

number of November last year. Mrs. Six is also well known to readers of WORLD CALL as she was formerly a missionary in China.

In the Essay Contest Miss Ruby Berry of Oakland, California, captured first prize, while to the Huntington Park, California, church belongs the honor of having in its membership the winners of second and third prizes, the former going to Miss Freda Schwartz O'Neill, daughter of the pastor of that church, and the other to Charles L. Mason.

## Activities at Colorado Home

**E**DWIN GOULD of New York during the past year furnished us with magazines, a Jungle Gym, a hundred dollar check and many other nice gifts; while other donations came from churches, clubs, lodges and individuals of several different states.

Our children have been wonderfully entertained with parties, picture shows, musical entertainments, and Goldie Alumbaugh held them spellbound for two evenings with her portrayal of African life. C. G. Elsam gave an interesting talk on India and Dr. C. L. Pickett on the Philippine Islands. A little playlet "A Day at the Colorado Christian Home" was given by the children in eight churches, one lodge and one club.

MRS. F. W. HENRY.

Denver, Colorado.

*Let Every Church Observe—*

# YOUTH DAY

(Formerly Go-to-College Sunday)

Sunday, September 14, 1930

*Dedicated to the Youth of Our Churches  
With Special Emphasis Upon Christian Education*

Offerings are to be taken for the support of  
the National Board of Education and sent to

BOARD OF EDUCATION, DISCIPLES OF CHRIST  
309 Chamber of Commerce Building  
INDIANAPOLIS, INDIANA

## Adult-Young People's Worship Program for Sunday Schools

### SEPTEMBER

**Theme:** Fellowship in the Holy Spirit.

**Hymn:** Come Thou Almighty King.

**Invocation by Leader:** We come to have fellowship with thee, O God, with each other and with thee. Since thou art our Father we come boldly to the throne of grace.

Make us conscious of thy presence, unperceived by our eyes of flesh but near to us as thought and love and life. Make each one conscious of shortcomings. Cause us all to feel the joy of thy forgiving love and may we find the fellowship of the Holy Spirit in service. Amen.

**Hymn:** Love Divine, All Love Excelling.

**Leader:** We are come, not only that our bodies may be together in the house of God, but that we may be knit together in the sacred fellowship of the Holy Spirit.

God is a Spirit. They that worship him must worship him in spirit and in truth. He that hath not the spirit of Christ is none of his. Let us unite in the words and spirit of the Lord's Prayer.

**School:** The Lord's Prayer.

**Talk:** In October our great brother-

hood gathers in Washington to celebrate the one hundredth anniversary of our existence as a movement for unity and apostolic Christianity and the nineteenth centennial of the beginning of the church on the Day of Pentecost. There will be visitors from all nations of the world and a mighty multitude from the states of the United States and the provinces of Canada. But unless we go to Washington in the spirit of Jesus the numbers of those who go will but spread confusion. Not by might nor by power, but

by God's spirit is victory won. Let us pray for our great Washington convention:

**Prayer:** O God, we pray for our great brotherhood as we assemble in Pentecostal convention. May those who come assemble in love, convene in faith and part in hope. May the delegates be with one accord in one place and, as upon that first Pentecost, may the Holy Spirit come with wisdom and with power. Through the name of Jesus, Amen.

**Hymn:** Holy Spirit, Faithful Guide.

**Benediction:** May the fellowship of the Holy Spirit abide with us, now and evermore. Amen.

**Postlude:** The music of the final hymn, played softly.

## Missionary Illustrations of Uniform Sunday School Lessons

By EDITH EBERLE

### September 7: JOSIAH

When King Josiah found the Book of the Law great was his concern, because he and his people had not been following the teachings of God as therein revealed. It has been repeatedly true through the ages that when men have found the Book they have eagerly turned to obey its commands. A hundred years

ago in far-away Arabia two splendid young Arabs, sons of mighty chieftains, were crossing the desert wastes together making the long journey to their sacred city of Mecca where they would worship together and thus gain distinction for themselves and win the proud title of "Haji"! The journey accomplished, these fast friends decided to go on a



long journey northward to Damascus and then on eastward until they finally came to Kabul in Afghanistan where one of the young men remained to be an officer in the court of the ruler of the land. Here he fell in with an Armenian Christian who gave him a book to read: There were so few books printed in Arabic that he gladly accepted this one and as he read he was especially drawn to the stories told and most especially was he impressed with one story repeated four times. In these four books which we call the "Gospels" he found revealed one who was infinitely greater than the Mohammed whom he had been following. And even as Josiah, he determined to obey the book so newly revealed to him, though he knew that when he declared himself a Christian it would be the duty of his Mohammedan brethren to kill him. But he bravely made it known that he was now a follower of Christ and the Bible. He fled for his life but the news of his decision traveled faster than he and he was overtaken, falling by chance into the hands of his old friend of the long journey to Mecca and beyond. The friend felt it his Moslem duty to give him up and stood by watching as the Christian friend was severely punished and finally put to death because he refused to deny his faith. For the one left there was then no peace or joy in life. He traveled far seeking to forget his friend whom he had delivered to death. And in the midst of his wanderings he came into Madras in India and was given a government position there. A friend put into his hands one day a book in his native Arabic. Reading it he realized that it was the same book that had brought his old-time friend to his decision and untimely death. To him also came the realization that he must become a follower of that Christ and that book and even as his friend had done he must make his decision known. Soon came a zealous Mohammedan to kill him but somehow his life was spared and he lived to serve his Christ and to proclaim the book to others. The Bible became his guide and the outstanding desire in life was to share it with others.

September 14: JEREMIAH

In many ways it seems to me the life of Sundar Singh of India parallels that of Jeremiah who came from a religious sect, who was given so specific a work to accomplish for his God and who felt so keenly his own responsibility to his fellows. Sundar Singh was born into a home of high position and great wealth in the village of Rampur in North India. The family belonged to the Sikhs, a religious sect which protested against much that was wrong and impure in both the Hindu and Mohammedan religions. Behind them was the long and honored history of the Sikhs. The mother fondly planned that her youngest son, Sundar, should become a Sadhu or holy man, a man set apart to serve God. When it was time for him to go to school he was sent to a mission school as that was nearest to his home. Here he listened each day to readings

from the Bible and his soul rebelled. Why should the pupils be forced to listen to the Christian's book, he inquired. He bought a Bible for himself, read it, hated Christianity and the foreigner who taught it. Neither did he find peace or satisfaction in the religious books of his own people and finally in desperation he decided to end his life. He planned to throw himself under a train that each morning very early thundered by their garden. However, before time for the train he prayed and there came to him a full understanding and recognition of Christ Jesus. Peace and joy came to him. Life, he now knew, was worth while. But when he finally convinced his father that he really was determined to become a Christian he met grievous persecution and difficulty. It was all very well to read the Bible, said the father, and to be friendly with the foreigner and his teaching but it was too great a sorrow, disappointment and disgrace for a member of this proud family to become a Christian. Sundar loved his father and revered the memory of his mother and it was hard indeed for him to turn from the home of luxury and ease. But he made his decision, was baptized and it came to him in no uncertain way that he was to become a *sadhu* even as his mother had decided, but he would be a Christian Sadhu. It is said that someone once asked him how to find the will of God and the Sadhu replied, "Those who live with God have no difficulty in finding out his will. They know and love the Father and therefore they know his will." Very definite was his understanding of what he ought to do and with singleness of purpose he set forth to live his life according to his Father's will. Constantly he feels his responsibility of carrying the message of Christ to others who do not know him and to give a fuller revelation to those who do know and believe. Constantly he feels his own individual need of God and his individual responsibility to him. He has met persecution, opposition, ridicule and scorn. His life has been threatened and often his escape has seemed miraculous. He has traveled far, preaching the message of Christ in Tibet, traveling in loneliness, danger, hardship. He has served in all parts of his homeland. He has journeyed to western lands and brought help to people in Europe and America. As Jeremiah brought understanding of God to the people of Israel so in even larger ways does Sundar Singh bring to people the revelation of Christ.

September 21: JONAH

In the tenth century Greenland was discovered and settled by a group of Norwegians who for sometime kept up communications with the homeland. There was a thoroughly Christian community where they lived sober Christian lives, established churches in their settlements and proclaimed the Christ to the native people of the land. Then all communication ceased and it was feared the colony had perished, but lingering hope held to the idea that some of them may have sur-

vived. In the early years of the eighteenth century there came to Hans Egede the idea that something ought to be done for the possible descendants of those sturdy settlers and valiant Christians. Hans Egede was a Norwegian and had been educated in Copenhagen and at the age of twenty-one had been ordained to the ministry and sent to a little fishing village, Vaagen, in Northern Norway. Here he ministered to the simple fisherman folk and while serving in the village there came into his hands some reminder of those early voyagers to Greenland. The conviction grew on Hans Egede but everyone discouraged him. So that it was not so much Hans Egede as the people round about him who were like Jonah. The fisher folk loved him, said they needed him right there in Vaagan, his work was at home among his own people and here he had his beloved books. His wife said the Norwegians were no doubt entirely lost and the native people did not need him, probably did not want his message, probably were not worthy and would not understand, and anyway the journey was  
(Continued on page 46.)

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## Missionary Illustrations of Sunday School Lessons

(Continued from page 43.)

difficult, dangerous, impossible, and there was no money with which to embark on such an enterprise. He wrote to the bishops of his church but their response was cold. Nine years passed and still Hans Egede read the old manuscript, still he saw visions of blue-eyed, tall Norsemen, having forgotten the story of Jesus, living like natives, calling to him for help. At last his wife shared his enthusiasm and desire. After thirteen years of waiting and trying to find a way, having been refused by sea captains who said they could not reach the shore, he finally was given help by the king of Norway who fitted out three small ships and after a long, difficult and dangerous voyage the group landed on a bare, windswept coast. They found no tall Norsemen but were instead greeted by small miserable savages who lived in dirty huts half underground. Hans Egede was discouraged. He had wanted to help his long lost countrymen.

He was not so concerned over these miserable savages whose language he could not speak. They treated him and his small group unkindly and were as disagreeable as could be. They lied to him. They stole from him. Many times Hans Egede wished he had not come but he persisted. He cared for the sick, gave out food in time of greatest need and slowly won the friendship of the people. When the king and queen of Denmark in 1921 visited Greenland they found a happy people very different from the degraded savages who met the Egede family, but who still remember his name and refer to him as "The Father of Our Land." Thus did Hans Egede practice the teaching given to us through the story as told in the book of Jonah.

## Station UCMS Broadcasting

(Continued from page 34.)

George Penso, an influential businessman of Jamaica and moving spirit among our churches there, is planning to attend the Washington conventions. The churches are paying a very small portion of his expenses, he himself assuming the greater part.

C. B. Osgood, who for twenty-eight years has served in Minnesota and the Dakotas under the American Christian Missionary Society and the United Society, is being transferred to Wisconsin where he will be State Secretary-Evangelist. Mr. Osgood is the living link of the Englewood Church, Chicago.

With much pleasure we announce that the charter list of the Christian Women's Biennial Membership has reached the total of 108. Two of these memberships have been taken out by missionary groups in the names of men—Dr. W. E. Macklin, formerly of China; and Kelley O'Neal, pastor of the Huntington Park Church, California, being enrolled by this action.

Miss Rose Wright, who has served in the department of missionary organizations since June, 1929, and whose work has been of high quality, has been called by the Indiana Woman's Missionary Society for half-time service as superintendent of Indiana Young People's Organizations. Miss Wright takes up her new work about September 1.

Announcement comes of the marriage August 5, of Miss Berenice Andrews to George Harley Wilson, in Indianapolis. Miss Andrews came first to the United Society in St. Louis, in 1926, as secretary to Roy G. Ross in the religious education department. After spending one year in Texas Christian University, she returned to the society as assistant on conferences and has served in that capacity for two years while spending half of each day in Butler University. She has demonstrated her real business and administrative ability in handling the multitude of details relative to conferences and her initiative and splendid spirit of cooperation will be greatly missed in the department. Mr.

## On to Washington!

There is every indication that the International Convention next October will be one of the greatest our people have ever held—not excepting the Centennial Convention in Pittsburgh.

The Christian-Evangelist is concerned, for the brotherhood interest, in encouraging the largest possible attendance at this convention in our Capital city, and at the great World Convention to follow.

Churches should send their pastors, from near-by points and from afar—all of them. Some will send at least one other representative, probably the wife of the pastor.

Part or all of the expense of sending the pastor's wife, or someone else, may be provided for without any drain on the church treasury, by following the usual Christian-Evangelist plan.

This is not in any way connected with any special train movement. The Christian-Evangelist will not conduct a special train to Washington, since there are diverse routes, each having attractions different from any others.

The plan proposed will not only provide for Convention expenses, but will add to the spiritual life of the church and to the Christian growth of the members.

Ask for Information

W. B. Clemmer,  
Circulation Manager  
The Christian-Evangelist  
St. Louis



# Receipts for One Month Ending July 31, 1930

United Christian Missionary Society  
From Churches and Individuals

|                              | General Fund | Increase    | Special Funds | Increase   |
|------------------------------|--------------|-------------|---------------|------------|
| Churches                     | \$ 6,845.05  | \$ 868.11*  | \$ 766.00     | \$ 597.50  |
| Sunday Schools               | 3,920.52     | 118.30*     |               | 25.00*     |
| Christian Endeavor Societies | 479.03       | 81.94       |               |            |
| Missionary Organizations     | 4,697.63     | 330.21*     |               | 36.00*     |
| Individuals                  | 2,061.15     | 240.42*     | 810.00        | 1,447.00*  |
|                              | \$18,003.38  | \$1,475.10* | \$1,576.00    | \$ 910.50* |

## From Miscellaneous Sources

|  | General Fund | Increase    | Special Funds | Increase   |
|--|--------------|-------------|---------------|------------|
| Bequests                                 | \$ 2,250.00  | \$2,250.00  | \$ 19.75      | \$ 3.15    |
| Interest (U. C. M. S.)                   | 5,082.52     | 595.00      |               |            |
| Interest (Old Societies)                 |              | 2,142.62*   |               |            |
| Receipts (Old Societies)                 |              |             |               | 200.00*    |
| Home Missions Institutions               |              | 419.97*     |               |            |
| Benevolent Institutions                  | 650.52       | 4,026.65*   |               |            |
| Annuities                                |              |             | 2,743.16      | 2,218.16   |
| WORLD CALL Subscriptions and Advertising | 1,903.12     | 557.84*     |               |            |
| King's Builders                          | 156.50       | 20.69       |               |            |
| Literature                               | 3,080.00     | 1,679.47*   |               |            |
| Miscellaneous                            | 6,761.87     | 1,918.24    | 755.57        | 642.65     |
|  | \$19,884.53  | \$4,042.62* | \$3,518.48    | \$2,663.96 |

## Board of Education of Disciples of Christ Supplementary Report of Receipts for 1929-1930

|                    |              |              |
|--------------------|--------------|--------------|
| Churches           | \$103,466.86 | \$19,447.27* |
| Endowment Crusades | 2,175.05     | 3,020.28*    |
|                    | \$105,641.91 | \$22,467.55* |

\*Decrease

## The Missionary Register

### Missionaries Returning on Furlough

Mr. and Mrs. R. B. Lemmon, South America; sailing from Buenos Aires, August 20, 1930.  
Miss Sylvia M. Siegfried, Philippine Islands; New York, July 24, 1930.  
Miss Georgia Bateman, Africa; sailing from Matadi, August 15, 1930.  
Miss Tessie Williams, Africa; sailing from Matadi, August 15, 1930.

### Missionaries Going to Fields

Miss Martha Gibson, Japan; San Francisco, September 12, S. S. President Jefferson, Dollar Line.  
Miss Dee Yoho, Japan; San Francisco, September 12, S. S. President Jefferson, Dollar Line.  
Dr. Mary Longdon, India; San Francisco, November 18, S. S. President Monroe, Dollar Line.

### Birth

Martha Ellen, to Mr. and Mrs. Howard T. Holroyd, Mexico, June 30, 1930.

Wilson received the degree of D.D., at Butler this year and Mrs. Wilson will receive her A.B. degree next spring. Our best wishes attend them.

Welcome visitors in chapel services at headquarters recently were Dr. and Mrs. W. E. Macklin, who went out to China forty-six years ago. They were on their way from their California home to visit their children and friends in the Central States, expecting to remain until time for the Washington conventions.

### Busy Mother

Our Fukushima Church lacks women workers and this year we will try to organize a club of kindergarten mothers. Our Bible woman was married last spring and has a handsome new boy. That wed-

ding was the first in our new church. Our home school room is as busy and buzzy as bees. My three pupils—five, six-and-a-half and nine years old—absorb my hours from nine to three every day. All have a singing lesson together before school in the morning, and Kenneth has a piano lesson a week. We have continued without vacations and will have about one month's work left over for fall. A new household problem has been sources for our food as the supply in the country is different from Osaka City. We are glad to find a place in Korea where oatmeal is made by a mission school. It tastes good so we are spared buying the imported, which is on the luxury tax list carrying a hundred per cent duty.

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# The Last Page

**A**T LAST no one can deny that "efficiency experts" have invaded the ranks of the church. The following blank form questionnaire we reprint in unholy mirth from a Baptist paper which claims it was actually sent out in the name of a Baptist church in the south to ministers whose names were being considered for its pastorate. The answer was not actually sent but was prepared by a minister who had received one of the application blanks. The questionnaire reads:

Dear Brother:

There is a vacancy in the pastorate of our church, our pastor having resigned.

You have been recommended for the place, and for the guidance of the committee it will be appreciated if you will be so kind as to answer the following:

1. Name                      Age                      Nationality  
Condition of health      Married or single  
Give number and age of children  
Ever been divorced.

2. Wife's age      Nationality      Condition of her health. Has she ever been divorced? Have either of you had any recent serious illness?

3. How long have you been a Baptist?

4. How long have you been in the Baptist ministry?

5. How long have you been in the ministry?

6. Education and special training. Give names of schools and colleges and time spent in each.

7. What periodicals do you read regularly, and what books have you read during the past year?

8. What special training or qualifications has your wife, and what has been her success in assisting you in the pastorates you have held?

9. What pastorates have you held during the past ten years, and how long did you remain at each? What was the size of each church and what salary did you receive? What success did you have in each as shown by conversions, additions to the church, growth of Sunday school and young people's organization, finance and general progress?

10. What salary do you expect?

11. What is your attitude relative to visiting homes of your members?

12. What has been your success in working and organizing the young people?

13. In what phase of the pastoral work do you consider yourself most efficient?

14. What do you consider the outstanding achievement of your ministry during the past five years? Explain.

15. Give three references, including your banker, to whom we may write.

16. If you have a recent photograph of yourself, please attach same and it will be returned if requested.

Fraternally yours,

Chairman Pulpit Committee.

ANSWER OF THE PASTORAL "PROSPECT"

Dear Brother: Your letter of questions asking me to fill out in view of visiting

your church received. I would like to ask the church to fill out the following before I answer your questions:

1. Is the church an orthodox Baptist church?

2. Does it accept the Bible and is it willing to follow its teachings?

3. Does it expect its pastor to preach the gospel with all of its meanings or is he expected to suit the members?

4. Does the church want its pastor to preach against sin and the world, or put on the soft pedal?

5. Does the church expect the pastor to approve or disapprove of dancing, card playing?

6. Does the church abide by the decision of the majority or is it ruled by the deacons or a few who want to be boss?

7. Are the deacons active or inactive? If they pray in public, do they see after the finances of the church, visit the sick and see after the poor, have family prayer? Have any of them been divorced or living with a divorced wife?

Do any of them drink, gamble, play pool or rent property for the same?

8. As leaders, do they give a tenth?

Do they attend all services, morning, evening and midweek services? Have any of them lead a soul to Christ? Do they read their Bibles regularly?

Are they willing to stand by their pastor as a leader or do they expect to do the leading? Are they up on the doctrines of the Baptist church?

Have they ever taken a study course in religious subjects and do they read their Baptist paper?

9. Do the members, as a whole, attend all the services, or do they spend the afternoon and evening driving about for pleasure on Sundays?

10. Do all the members give to the support of the gospel?

The writer does not care to be exacting, but he here assumes that he should have the liberty to demand of the church what the church demands of him.

Your answer to the above questions will be the GUIDE to whether I could accept and not let the Holy Spirit have any part in the calling at all, for we should please MAN and not God, is what I get from your questionnaire. To ask God to lead us is not essential in this matter. Awaiting your answer.

Fraternally yours,

The best reducing exercise consists in moving the head from left to right and back again when asked to have some more.

"Have you ever wondered what you would do if you had Rockefeller's income?"

"No, but I have often wondered what he would do if he had mine."

Consider the Hammer

It keeps its head.

It doesn't fly off the handle.

It keeps pounding away.

It finds the point, then drives it home.

It looks at the other side, too; and thus often clinches the matter.

It makes mistakes, but when it does, it starts all over.

It is the only knocker in the world that does any good.

If you are inclined to lose your head and fly off the handle,

Consider the hammer.

—Doherty News.

Theme Song for World Call

(Tune *Battle Hymn of the Republic*.)

1.

Mine eyes have seen the value of a splendid magazine,  
That instructs us of the missions in the lands we haven't seen,  
And it tells us of the home work that brings brightness like sunbeams,  
The magazine of love.

2.

If you want to know the work that our fine missionaries do,  
And to learn the things our Lord and Master has required of you,  
So you won't be falling short and all will say you are true blue,  
Read the magazine of love.

3.

If you always pay your money to the mission fund each year,  
It will reach the needy ones, of this you surely have no fear,  
But it would be very interesting for you to read just where,  
In the magazine of love.

4.

If you have a strong desire to do some missionary work,  
But you do not know a station therefore you are said to shirk,  
Get a copy of WORLD CALL and read while sitting by your hearth,  
In the magazine of love.

5.

If you aren't now a subscriber we do hope you now are sold,  
And will reach for that old check book helping us to win our goal,  
If you want your church to lead the one hundred per cent roll,  
Take the magazine of love.

(Chorus)

Oh! the WORLD CALL is its name,  
Oh! the WORLD CALL is its name,  
Oh! the WORLD CALL is its name,  
This magazine of love.

—MRS. LESLIE B. SMITH.

Breckenridge, Texas.